The Churchman.

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JOHN HECKER, PROPRIETOR. NEW-YORK, DECEMBER 23, 1854. At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH..............................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................. 8½ " 5 "
CHURCH OF THE NATIVITY............... 9 A. M.
CHURCH OF THE ANNUNCIATION.......... 9 "
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES............ 9 "
CHURCH OF THE HOLY INNOCENTS............ 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn........... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS....... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,....... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR DECEMBER.

24. Fourth Sunday in Advent.
25. THE NATIVITY OF OUR LORD, or THE BIRTHDAY OF CHRIST, commonly called CHRISTMAS DAY. [Proper Psalms instead of the Psalms for the day of the month.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. The Sunday after Christmas Day.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
7. First Sunday after the Epiphany.
14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

THE CHURCH AT HOME.

New York.—On *Wednesday*, December 13, the Provisional Bishop held an ordination in St. Peter's Church, Albany, and admitted to the holy order of Priests the Rev. James W. Capen and the Rev. William J. Alger. The sermon was preached by the Rev. John J. Tucker, of the Church of the Holy Cross, in Troy. Messrs. Capen and Alger have been officiating as Missionaries in Otsego county.

On *Sunday* morning, Dec. 17, the Bishop visited the Church of the Annunciation, in the city of New York, and admitted to the holy order of Priests the Rev. Charles S. Little, the Assistant Minister of the Church of St. John the Baptist, New York; and the Rev. Stevens Parker, officiating in, St. Luke's Church, New York; and to the holy order of Deacons, Messrs. John Bramwell, William Shortt, and George F. Seymour. Sermon by the Rev. Dr. Seabury.

On *Sunday* night, December 17, the Bishop visited the Church of the Redeemer, Yorkville, of which the Rev. William J. Frost is Rector—and preached, and confirmed nine persons.

On *Wednesday*, December 20, in the Church of the Incarnation, New York, he admitted to the holy order of Deacons, Theodore Irving, LL.D. Sermon by the Rev. Pierre P. Irving. The candidate was presented by the Rev. Dr. Tyng, and the Rev. Messrs. Croes, Bedell, Denison, and Foggo, were present.

New Jersey.—We notice with satisfaction, that a Resolution was passed in the last Convention, recommending "that the offerings in every Parish made on Christmas Day in each year, be appropriated to the creation of a fund for aged and infirm clergymen of the Church of the Diocese of New Jersey, and that the Trustees of the offerings of the Church be *ex officio* Trustees of said Fund." This is a movement in the right direction, and we trust that not a Parish in the diocese will neglect to comply with the recommendation. Happily, at present, there are not many clergymen in the diocese who stand in need of such assistance; yet the few there are, we confess, with sorrow, derive no formal assistance from the Church to whose welfare they have sacrificed the energy of their lives. Soon, in all human probability, the number of aged and infirm clergy will be increased, and want of provision for them, if want there be, will reflect sorely on the forethought of the present members of the diocese. We trust, therefore, that every one will bear this matter in mind; and on Christmas Day next, make offerings in proportion as God has blessed them. In this way, without much inconvenience to the diocese, in a few years, a Fund will be secured, from the interest of which, without further appeal to the people, the aged and infirm of the clergy will be kept from the suffering, to which, otherwise, they would be exposed. May God bless the work, and give the diocese both the will and the ability, to imitate the noble example set by the diocese of New York.

Massachusetts.—The Bishop of the diocese, assisted by the assistant Bishop of Connecticut, consecrated, on the 7th inst., St. John's Church, Millville, Blackstone, Worcester County. Morning prayer was said by the Rev. S. B. Babcock, of Dedham, assisted in the Lessons by the Rev. Dr. Hallam, of New London, Conn. The deed of donation was read by Chas. E. Hall, Esq., senior warden of the Church, and the Bishop's sentence of consecration by the Rev. Mr. De Zeng, of Middletown, Conn. The sermon was preached by the Bishop, on the text in Isaiah, 'Thine eyes shall see thy teachers,' and was designed to show the influence of the Gospel ministry upon society at large, for the preservation of law and order, and the amelioration of the condition of mankind. After referring to the benefits conferred by such a heavenly gift upon the souls of men, the Bishop concluded with an earnest appeal in behalf of those who in spiritual things were set over the people of the Lord. The new edifice is built of granite, with Connecticut free stone copings, and consists of a nave and chancel, with a bell turret at the Western end. It is surrounded by a solid wall of granite, with coping 4 feet high, which encloses nearly an acre of land. It is of the early English (plain) village style. The nave is 70 feet long and 32 feet wide; the walls are 18 feet high, with a Gothic roof rising from the eaves to the height of 44 feet, and surmounted by a turret, containing two bells, 12 feet high. The chancel is about 25 feet square, of which a little less than one-half is enclosed for the altar, &c. The walls on the outside are supported by substantial buttresses, and the main building is lighted by five lancet windows (leaded) on either side, of ground glass with variegated borders. The chancel is lighted by three smaller ones, and an Eastern triplet window, of the same pattern as those of the nave. A small lancet also lights the organ gallery at the West end. The roof is open with rafters, terminating in corbels between each window upon a ceiling of ultramarine blue. The building contains about 50 pews, and with the gallery is able to accommodate 350 persons. It was built at a cost of about $10,000.

Pennsylvania.—The Bishop of the diocese consecrated the church of St. James, Kingsessing, on the 7th inst. which has undergone considerable enlargement, to meet the wants of an increasing congregation. It has doubled the accommodation of the old church, by the addition of a transept and chancel, making the church cruciform. The style of the old building has been in the main preserved in the new addition. Thus, a large and commodious church has been obtained. The date of the old church is as far back as 1662, which, in our new country, is one of no slight antiquity. There was, notwithstanding the weather was severe, a large congregation of people. About twenty of the clergy were present, including the Rector (the Rev. J. B. Smith), the Rev. Drs. Stevens, Ducachet, Vaughan, and Clay, the Rev. Messrs. Allen, Rodney, Van Pelt, Trapier, Natt, Odenheimer, Franklin, Morris, Montgomery, Cooley, Field, Ogilby, Yarnall, Tyng, Wilmer, and Clemson. The request to consecrate was read by the Rector. Mr. Yarnall read the sentence of consecration. After the appointed prayers were offered by the Bishop, Dr. Clay began the morning service. The first Lesson was read by Mr. Tyng, the *Te Deum* and the second Lesson by Mr. Clemson, and the concluding prayers were offered by Mr. Wilmer. The Bishop read the ante-communion service, assisted by Dr. Vaughan. The sermon was then preached by Dr. Ducachet, from the text 2 Corinthians iii: verses 7 to 11; from which was drawn a forcible exposition of the more glorious character of the Gospel Dispensation, especially when compared, as the text suggested, with the Law. The old building contained 46 pews and six benches in front; by the present enlargement, 94 pews are secured in addition to the six benches. The ladies of the congregation propose putting in an organ at the cost of $1000, for which they have the money subscribed. With this, the total cost of the improvement will be $7,500. A triplet window of stained glass will be placed in the chancel, and one of the parishioners is to put a memorial window in the East side of the transept.

Maryland.—The Bishop of the diocese, on the 30th ult., administered the rite of Confirmation to twenty-three persons in the Mission Chapel of the North-western district of the Baltimore City Mission. This is the first fruit of the Mission, established a little more than a year ago. The district is in charge of the Rev. Edmund B. Tuttle, who has been industriously performing the duties of his office.

Delaware.—The *Western Episcopalian* thus notices a recent movement of the Bishop's:

> The Bishop arrived in Delaware on Saturday, December 2d, and preached Sunday morning and Sunday evening in St. Peter's to very large congregations, and in the evening to a packed house, stormy and inclement as the day was. In the evening he confirmed eight. One of this interesting group had been a communicant in a Congregational Church in New England, the other seven were recently hopefully converted. Three of them had within a few weeks received adult baptism, and a fourth was the rector's eldest born. The Bishop warmly sympathized with the rector at receiving by the laying on of hands his eldest son into full connexion with the Church as he had received at his former visitation his two eldest daughters. We happened, together with Dr. Sparrow, now of Alexandria, Va., to accompany the Bishop in his first visit to the Church in Delaware two and twenty years ago and about this time of the year. We heard the Bishop then, in the prime of life, but he never preached with greater power than on last Sunday."

Illinois.—The following statement, prepared by the two respectable Presbyters of this diocese whose names it bears, with reference to the misrepresentations which have been circulated against the Bishop, has been handed to us for publication:—

The undersigned, members of the late Convention in Illinois, did not understand Bishop Whitehouse, when speaking of the Resolution requesting him to reside in his diocese, to say

> "That he looked upon the whole matter as it was passed, as cruel and unjust."—*Chicago Daily paper.*

The words "cruel and unjust" were used by the Bishop in reference to the call for the previous question.

We did not understand him to say

> "That he owed obligations to his family, which called for his residence in New York,—that these were prior, and therefore paramount to any due by him to his Diocese.—*Episcopal Recorder, Nov.* 11.

He spoke of duties which he owed his family, and which, under present circumstances, could be better discharged by leaving them in New York.

He also spoke of them as "prior," in point of time, i. e., they existed before he was Bishop; but the undersigned did not understand him to assert that they were "prior" in point of obligation, or paramount to any due by him to his "Diocese."

The undersigned did not understand the Bishop as

> "Alleging that only one man in the Diocese had treated him with decent confidence."—*Episcopal Recorder, Nov.* 11.

The words "only one man," were used by the Bishop in quite another connection. He said that "only one man" had really rendered him any effective service in the effort to procure for him a suitable house.

The undersigned did not understand him as asserting,

> "That if his residence in Illinois were insisted on, he would resign."—*Episcopal Recorder, Nov.* 11.

The original Resolution, urging the Bishop's removal into the Diocese, contained these words, "if possible, before the coming Winter."

It was in reference to the request in this form, and the difficulty of procuring a suitable house, that the Bishop used the phrase, "I cannot."

The undersigned did not understand the Bishop

> "As denouncing the Clergy of Chicago, as the authors of all his trouble, as conspirators against him, who came with the hand of friendship, but with a dagger in it," &c., &c.—*Protestant Churchman, Nov.* 13.

The Bishop complained of a want of hearty co-operation on the part of the Clergy, in plans having for their object his residence in Chicago.

The undersigned would also add, that they have in no instance understood Bishop Whitehouse to advocate non-residence as a principle to be tolerated in the Church. And in his own case, we understand him to regard his present relation as anomalous and temporary.

SAMUEL CHASE,
CHARLES DRESSER.

The "Church Land Association," in this diocese, is engaging, it is said, very earnest attention. We learn that there is to be a meeting of the officers and managers of the Association shortly, in Chicago, to take steps for the prosecution of the important measures they have in hand. Several lots and parcels of land, it is said, have been promised, and are ready to be conveyed.

In the correspondence of the *Banner of the Cross*, we find the following notice of the case of the Bishop of the diocese:

> "The action of our late Diocesan Convention on the subject of the Bishop's non-residence, gives universal satisfation. If the Bishop will only come at once and live among us, the handsome salary voted him will be immediately raised. The Clergy and Laity of the Diocese will do every thing on their part, and we trust that their efforts will be fully reciprocated by the Bishop. The project of the Cathedral is not likely to succeed at present. There seems to be a strong popular feeling against it, and the lots which were thought to be secured for that purpose are involved in some legal difficulties. The Diocese has received as yet no definite information as to the resignation of the Bishop, although rumours to that effect are very rife at present. We trust that he will take the other alternative, so much desired by the Diocese, and come and take up his residence among his people."

The Rev. J. W. Pierson, of Wawkegan, succeeds to the Rectorship of St. Paul's, Springfield, vacated by the removal of the Rev. Charles Dresser to Jubilee College, to take the Chair of Professor of Belles Lettres. The Rev. George P. Giddinge, of Quincy, who has been for a year disabled on account of a threatened loss of sight, has so far recovered as to be able to resume his valuable labours.

THE CHURCH ABROAD.

England.—The case of Archdeacon Denison continued the subject of anxious attention. The following is a copy of the formal charge preferred against him:

> That the body and blood of Christ being really present after an immaterial and spiritual manner in the consecrated bread and wine, are therein and thereby given to all, and are received by all who come to the Lord's Table—that to all who come to the Lord's Table, to those who eat and drink worthily, and to those who eat and drink unworthily, the body and blood of Christ are given, and that by all who come to the Lord's Table, by those who eat and drink worthily, and by those who eat and drink unworthily, the body and blood of Christ are received—that the universal reception of the inward part or thing signified of the Sacrament in and by the outward sign, is a part of the doctrine of the Real Presence itself—that worship is due to the real, though invisible and supernatural, presence of the body and blood of Christ in the Holy Eucharist under the form of bread and wine—that the act of consecration makes the Real Presence—that the act of consecration makes the Sacrament, through the operation of the Holy Ghost, to be Christ's body and blood—that in the Lord's Supper the outward parts or signs and the inward parts or things signified are so joined together by the act of consecration, that to receive the one is to receive the other—that all who receive the Sacrament of the Lord's Supper receive the body and blood of Christ.

Mr. Keble, in a published letter on Archdeacon Denison's case, says:

> I wish I may be mistaken; but it is too clear to my mind that the pending charges against Archdeacon Denison involve the whole doctrine of a Real Objective Presence of "the inward part or thing signified" in the Holy Eucharist. I allude especially to the 6th, 5th, and 4th propositions. (I place them in an order which appears to me more natural and logical than that in which they stand.) They are:
>
> 6. That the Act of Consecration makes the Sacrament, through the operation of the Holy Ghost, to be Christ's Body and Blood.
> 5. That the Act of Consecration makes the Real Presence.
> 4. That worship is due to the real, though invisible, Presence of the Body and Blood of Christ in the Holy Eucharist, under the form of Bread and wine.
>
> So far, although the *wording* of the proposition is not, I apprehend, Mr. Denison's, and grave objections might be taken to it, yet the *sense* can hardly be mistaken. The other propositions, I should say, are ambiguously worded, and while in one sense of the critical word "received," they would express what all must allow who believe at all in a Real Objective Presence, in another sense they would affirm what many such believers would account erroneous or doubtful. But in no sense that I can perceive do they express anything which might not *at least* be tolerated. But however differently from the Archdeacon men may feel in respect of this part of his defence, it cannot affect the duty of sympathizing with him and supporting him in respect of the great doctrine itself. I, for one, am sorrowfully convinced that if the three propositions above specified were to be deliberately declared by any competent authority (suppose Convocation) untenable in the Church of England, a far more serious question would arise, concerning the reality of our communion with the Universal Church, than has ever yet arisen. I trust in God's good providence that it will not be so; but it is not well to consider beforehand what in such a case we should think of ourselves, if we had allowed our dislike of a subordinate statement, or of the mode in which things have been pressed on, or any other incidental feeling, to hinder us from doing what little we could toward averting so fatal an event? The question is not, whether or no we agree with the Archdeacon in every point, but whether or no we concur with his accusers in desiring to cast out of the Church all who hold the doctrine of a Real Objective Presence, as inherited by our Church from antiquity, taught in our Catechism, maintained by our great divines, and implied, while it is guarded from abuse, in our Articles.

The spiritual wants of the central portion of the Principality of Wales, have suggested the desirableness of erecting the districts there situated into a separate and independent See, the title to be that of Brecon.

An appeal is being made by the Bishop of Llandaff, for the purpose of raising funds sufficient to restore the choir to a state so as to admit of its being used for Divine worship. More than £7,000 have been already expended on the good work. As the cathedral is also the parish church of Llandaff, and the churchless population is large, the conclusion of the work is doubly necessary.

It appears from the report of the Ripon Diocesan Church Building Society and Board of Education, that during the sixteen years of the former society's operations it has built or enlarged one hundred and four churches, built eighty-one parsonages, and aided forty-nine endowments in the diocese. It has now promised grants amounting, it is feared, to £700 beyond what it can hope to receive during the next year.

It is stated that the Soldiers' Friend Society, having held some communication with the Society for the Propagation of the Gospel, respecting the mode of employing their Scripture Readers in the army, have been recommended to instruct their agents to put themselves in communication with the principal chaplain of the army in the East, with a view to their being employed in such a way as shall tend most materially to help forward the important work in which the chaplains and assistant chaplains are engaged.

THE WORLD AT HOME.

MORTALITY IN NEW YORK.—The deaths in this city last week amounted to 385, showing an increase of 68 on the mortality of the week previous. Of the deceased 7 were men; 76 were women; 173 were boys; and 95 were girls. Consumption carried off 31; bronchitis, 8; croup, 14; convulsions, 36; scarlet fever, 18; inflammation of the lungs, 31; and dropsy, 15. The deaths at the public institutions numbered 41. Of the total number of deaths, 235 were among natives of this country, 73 among Irish, 13 among English, and 43 among Germans.

THE PROPOSED DESECRATION OF TRINITY CHURCHYARD.—At a meeting of the City Councilmen on Monday evening, in Committee of the Whole, Mr. Pinckney in the Chair, the majority and minority reports in favour of, and adverse to, the extension of Albany Street through Trinity churchyard to Broadway, were read. Mr. Wild moved to strike out the majority report and insert that of the minority, and delivered an earnest speech in support of his motion. Mr. Fry supported the majority report. Mr. Kennedy was opposed to cutting through grave yards; and Mr. North thought the improvement was necessary for the exigences of commerce. Mr. Cooper did not believe any of the Patriots of '76 were buried in Trinity churchyard, because the Rector of that Church was a Tory, and opposed to the Rebels, as they were called. Mr. Conover was opposed to the improvement, because it would be useless to the commercial community. The Chairman put the question on the motion to substitute the minority report for the majority, and it was adopted, and the Board rose and reported in favour of the substitution. The report, as amended, was adopted by the Committee, and the Report accepted by the Board, on a division—Ayes 39, nays 13. The Report as accepted was ordered to a third reading, and the Board adjourned.

DESTRUCTIVE FIRE IN BROADWAY.—A fire occurred in Broadway, in this city, at an early hour on Wednesday morning, which proved to be of a very disastrous character. The large building known as the City Assembly Rooms took fire while the Tailors' Society were holding a ball, and the dancers had barely time to escape to the street in their ball dresses. The building, which extended from Broadway to Crosby street, was totally destroyed. An adjoining building on Broadway, celebrated in former years as the Olympic Theatre, but now occupied by stores, was also consumed. About ten stores in all fell a prey to the devouring element. The total loss is estimated at ninety thousand dollars. A fireman named Lowerre lost his life. The unfortunate man, it appears, entered the burning building from Crosby street, with a pipe in his hand. At the falling of the walls, which crushed him, he was supposed to have been in the centre of the building. The hose which he held was among the ruins, and the firemen dug in a line with it until they found his body. The congregation of Rev. A. A. Wood, whose church (Presbyterian, corner Broome and Centre streets) was burned down some months since, were using the City Assembly Rooms as a temporary place of worship, and have consequently been burned out twice within a few months.

ADDRESS FROM MR. BENTON.—Mr. Benton had the honour, on Tuesday evening, of addressing the largest audience ever assembled within four walls on this Island. The Academy of Music was crowded to its utmost capacity from floor to ceiling, full half an hour before the lecture was to commence, and all the aisles and standing places within eye or ear shot of the stage, were filled with one dense mass of human beings. It is stated that between eight and ten thousand persons sought admission, and that about six thousand were in sight of the lecturer when he commenced, exclusive of the forty or fifty notabilities who occupied the stage upon the invitation of the Lecture Committee of the Mercantile Library Association, at whose instance the address was delivered. The subject was the projected railroad through Kansas and Utah territories to the Pacific. The practical result which he sought to bring about by these addresses, he said, is the getting of some dozen men in the great cities of the country, known to the people and possessed of their confidence—men of means and character, not men of straw—to allow their names to be put into a bill, which Congress can pass without constitutional scruple. He was frequently and enthusiastically cheered, especially when speaking of Fremont, and at the close of his address resolutions were adopted by acclamation, thanking the honourable gentleman for his visit, and approving of its object.

THE INMATES OF OUR CHARITABLE INSTITUTIONS.—At the weekly meeting of the governors of the city alms-house, on Tuesday, the following exhibit was submitted of the number of inmates in the institutions under their charge:—whole number for the week ending December 16, at Bellevue Hospital, 714; Lunatic Asylum, 524; Alms House, 1,329; Penitentiary, 522; Ditto Hospital, 488; Workhouse, 897; Small Pox Hospital, 4; Randall's Island, 920; Ditto Hospital, 218; City Prison, 247. Total, 5,883—an increase of 89 over the previous week. The number admitted during the past week is 921, and there have died, 20, been discharged, 715, sent to the Penitentiary, 89, and sent to the State Prison, 8—a total of 832.

THE LATE ELECTION FOR GOVERNOR OF THE STATE.—The return of Mr. Clark as Governor of New York State is seriously questioned. The majority decreed to Governor Clark upon the canvass is 309. From this allowance the questioners of the canvass insist that there should be deducted all the scattering votes intended for Seymour, and certain votes illegally awarded to Clark, which, they consider, will place him in a minority.

EGYPTIAN ANTIQUITIES.—The Board of Councilmen of this city, by a vote of 40 to 8, have adopted a report in favour of appropriating $15,000 toward the purchase of Abbott's Collection of Egyptian Antiquities, as soon as the sum of $30,000 is raised and paid by private subscription; this collection to be, with two other collections of national and scientific works, placed permanently for gratuitous exhibition in some suitable building.

THE MONEY MARKET IN NEW YORK.—It is believed that the excitement in Wall street is diminishing. "There is," it is said, "more placidity, but an active demand for money prevails, for which borrowers consent to pay very high rates. The stock market is marked by great dullness, without much change in prices. There is no disposition to speculate, and there appears no greater pressure to sell. Some State stocks were sold Wednesday at low prices, yet at some improvement. Virginia State sixes and Ohio sixes both sold at higher prices. It is some relief to observe that a few of the Western railroad companies have declared cash dividends. The fancy stocks are very valuable. Hudson River stock advanced, while Erie stock fell each a fraction. New York Central Railroad stock further declined."

THE WEATHER.—The cold has been intense this week, with a slight fall of snow in the early part. We learn from Albany that the thermometer there has been several degrees below zero, and that the river is frozen so firm that trains pass over it.

JUDGESHIP DECLINED.—It is stated that Samuel E. Johnson, Esq., of Brooklyn, has declined to accept the judgeship to which, according to the certificate of the inspectors, he had been chosen at the late election. He thinks Mr. E. D. Culver was fairly the choice of the district, and he is unwilling to hold any office of such dignity and responsibility with a cloud upon his title. This is the same Mr. Johnson who refused to discharge the duties of United States Commissioner under the Fugitive Slave act, and resigned the office when those duties were attached to it.

THE MURDER TRIAL AT BROOKLYN.—The jury, in the case of John T. Tucker, charged with the murder of his child, deliberated upon their verdict for about forty hours, when, there being no prospect of agreeing, they were discharged by the Court. The case will, therefore, be tried again.

EXECUTION FOR MURDER.—The execution of Nicholas Beehehan, convicted at the last Term of the Court of Sessions, for Suffolk Co., Long Island, of an atrocious murder, the general character of which had been rendered more terrible by the circumstances under which it was committed. During the peaceful hours of the night, he entered the abode of his employer and benefactor, and, with the most fiendish coolness and determination, proceeded to take the life of every human being in the house. He succeeded so far as to murder, in the most barbarous manner, Mr. Wickham and his wife. They were found, the next morning, literally hacked to pieces. The other inmates of the house, consisting of the servants, were successful in making their escape; and it was principally owing to their testimony upon the trial, that the prisoner had been convicted. The malefactor, who was a Roman Catholic, evinced great concern for his eternal interests, and was very attentive to the instructions of the Priest who visited him. When on the scaffold, he kept continually praying, sometimes striking his hand upon his heart, while repeating the Acts of Contrition. The conduct of the crowd was awfully irreverent. Outbursts of laughter and demonstrations of impatience frequently grated upon the ears of the prisoner, and interrupted him in his prayers. While the Sheriff proceeded to read the death-warrant, he continued to pray with the utmost fervour. When asked whether he had anything to say, he made no answer, but kept muttering, "Lord, have mercy upon me; Christ have mercy upon me!" He himself gave the signal for the rope to be cut; and he died instantly.

PAUPERISM.—According to the late Census Report, the whole number of paupers in the United States, supported in whole or in part by public funds, within the year ending June 1, 1853, was 134,972, of which 59,855 were in this State. The whole number of paupers on June 1, 1850, 50,353, and the total expense was $2,954,806, of which this State contributed $817,336.

DESTRUCTIVE FIRES IN PHILADELHHIA.—On the night of the 12th inst. a fire broke out in Chestnut street, which in a short time extended along Fifth street to Minor street, and consumed the Jefferson Wigwam, an ancient Revolutionary relic, it being the house in which Jefferson composed the Declaration of Independence. A second fire broke out next morning in State street, above Shippen, and raged furiously until some five companies repaired to the scene from the Chestnut street fire. Four emigrant and sailor boarding houses were destroyed. The total loss is estimated at $431,300; insurance, $210,700. Several workmen in some of the manufacturing establishments lost all their tools. These losses, with those of some other parties, not included in the above, will increase the total loss by the fire to $439,000.—On Tuesday morning, the 19th inst., a third destructive fire occurred. It broke out in one of the workshops of the new House of Refuge beyond Fairmount. It contained a large quantity of materials belonging to different persons, such as cane-seat chairs, slates, whalebone for umbrellas, &c. The total loss is estimated at $30,000, which is mostly insured. It is supposed that one of the boys in the building must have set fire to the canes in the workshop, as the building could have taken fire in no other way, as it was heated by steam generated three hundred feet distant from it. All the boys were secured except one, who managed to effect his escape.

WITHDRAWING OF SAVINGS.—The *Philadelphia Public Ledger* says:—We see it stated that the mechanics, labourers, and domestics of New York, have commenced withdrawing from the savings institutions in that city the sums put by for a "rainy day," so extended is the panic there. It is hoped that they may not be found to have placed their money where it cannot be had immediately when called for. We heard of a case in this city, where the head of a church has been the recipient, on deposit, of a hundred and twenty to a hundred and thirty thousand dollars, mainly from persons of small means, in his own congregation. These deposits have been invested in securities now greatly depreciated, and if restitution should be called for, and the securities forced to a sale, probably not two-thirds of the claims of depositors could be realized. It is very evident, from the high price of provisions of all kinds, and the great number of mechanics being thrown out of employ, that the poor will have a tight time to work through this Winter, even with all their reserved earnings.

PRIVATE CLAIMS BEFORE CONGRESS.—We learn that Senator Brown has submitted to Congress a new project for remedying the existing difficulties in procuring final action upon private claims. He proposes the appointment of a joint committee of the two Houses, by which all claims shall be examined, and thus avoid the delay incident to the examination in one House of a bill which has been examined and passed by the other. A joint, instead of two separate examinations, he thinks, will facilitate business.

AMERICAN LIBRARIES.—Professor Jewett, of the Smithsonian Institution at Washington, gives the following table of the Public Libraries in the United States:—State Libraries, 39—288,937 volumes; Social Libraries, 126—611,334 volumes; College Libraries, 126—586,912 volumes; Students' Libraries, 142—254,639 volumes; Seminaries and Professional Libraries, 227—320,909 volumes; Scientific and Historical Societies, ditto, 34—138,901 volumes.

THE LATE STEAMBOAT COLLISION OFF BOSTON.—The Jury summoned to investigate the circumstances connected with the destruction of the steamer *Ocean* and the loss of lives by collision with the steamship *Canada*, after having been in sesssion in all eight days, and examined twenty-five witnesses, whose testimony covers upward of fifty pages of foolscap paper, on Saturday night returned a verdict to the affect that the deceased were killed by the collision, and that there was great carelessness on the part of those having charge of both vessels, by neglecting to give established signals, by not slacking speed in due time, and by not keeping the course required by law of steamers when passing each other.

THE WORLD ABROAD.

Great Britain.—Great excitement continued to prevail on the subject of the war. Enlisting for the army was going on at the rate of 1000 men a-day. The following Militia regiments had been called out for permanent service:—The Dorsetshire, 4th Lancashire, Nottinghamshire, Shropshire, Worcestershire, and 1st Cheshire. In addition to these corps, one infantry battalion and three artillery battalions will be also immediately embodied for garrison duty. The additional infantry regiment is the Oxfordshire; the three artillery corps—the Hampshire, Kent, and Suffolk. This would make the total number of Militia corps permanently embodied, 28.

Winter was setting in with considerable severity. As well as many places in the North of England, Southampton and Liverpool had both been visited with snow. The fall was heavy, and the flakes were of an extraordinary size. It had been excessively cold in the South, as well as the North of England.

At a meeting of the justices of the West Riding of Yorkshire, at Wakefield, recently—the Honourable E. Lascelles in the chair—it was resolved that a reformatory school, capable of containing 100 juvenile male offenders, should be provided within convenient distance of the town of Wakefield.

It is stated, with deep regret, that Justice Coleridge is unable to attend to his judicial duties, in consequence of severe indisposition. As well as being an ornament to the Judicial Bench, he is a most pious and zealous Churchman.

The Edinburgh subscriptions for the Patriotic Fund have reached 10,000l.; the Glasgow subscriptions already amount to 22,000l., and are expected to reach 30,000l.

The materials of the far-famed Free-trade Hall, at Manchester, are announced for sale by auction. A new hall is to be erected on the site of the old one, at an estimated cost of £30.000.

A gold rumour comes from Cheshire, that gold dust has been found within two miles of Birkenhead, in quantities sufficiently large to warrant "a digging."

It is mentioned in the English papers, that the Marquis of Clanricarde had received a letter from Prince Dolgorouky, the Minister of War at St. Petersburg, informing him that the Emperor, recollecting with pleasure, the time when Lord Clanricarde represented the Queen, as her Majesty's Ambassador at the Imperial Court, felt real satisfaction in restoring to him his son, who, by the chances of war, had fallen into the hands of the Russians. Prince Dolgorouky adds, that it had been agreeable to his Imperial master to have, in this matter, forestalled the proposal for an exchange of Lord Dunkellin, which Lord Raglan had addressed to Prince Menschikoff, and he begs that Captain Kousowleff, the officer offered by Lord Raglan, may, if he should be in England, be sent to Russia. It was expected, therefore, that Lord Dunkellin would be enabled shortly to return to active service.

It is announced that the Electric & International Telegraph Companies are making arrangements for the conveyance of telegraphic despatches from officers in the East to their relatives or friends at home, and that it is intended to transmit such messages free of charge over their lines, from the Hague to any of the companies' stations in Great Britain.

The papers give the following particulars of Edward Forbes, the youthful but eminent Professor of Natural History in the University of Edinburgh, whose death we announced last week:—"Professor Forbes died at Edinburgh, from the effects of a chronic disease, re-excited or aggravated by severe cold caught in an Autumnal geological excursion. He was an alumnus of the Edinburgh University, his studies in natural history having been conducted by the venerable Professor Jameson, who filled the chair of that department for 50 years, and was succeeded on his demise, last April, by his celebrated pupil now deceased. Mr. Forbes for some time lectured in the extra-academical schools of Edinburgh, and subsequently joined a Government exploring expedition in Asia Minor, in the capacity of naturalist. On his return he was appointed Professor of Botany in King's College, London, and soon after Curator to the Geological Society, as well as of the Palæontological department of the Economic Museum. On the recent vacancy in the Natural History Chair in Edinburgh, the Town Council unanimously recommended him to Government as the most fit and deserving to be the successor of Jameson, and the appointment was at once conferred upon him.

COMMUNICATIONS.

For the Churchman.

THE INCARNATION.

BY ELIZA GRILLEY.

"Behold I lay in Sion a chief corner stone elect, prec'ous." "Other foundation can no man lay than that is laid, which is Jesus Christ."
"For this is His Word, Jesus Christ our Lord, who in these last times was made a Man among men, that He might join the end to the beginning—that is, Man to God."

Godhead in council! lo, the Eternal Three—
Can fallen man restored to favour be?
Mercy and truth in happy concert meet,—
God's broken Law become inviolate?
A way is found:—The Eternal Son is given,
That man through Him might access gain to Heaven.

Glory to Thee, all-pure, Incarnate One!
Thou did'st in love put our frail nature on:
Two perfect natures wore, the human and divine,
That we, poor sinful souls, might live anew in Thine:
Thou, Son of Man; we, sons of God were made,—
This, *this* the Stone the firm foundation laid.

Here lies the centre of our faith—the root
From whence all living branches upward shoot;
Engrafted here to life divine we grow,
As on through Mystic Rites the genial currents flow.
The Eternal Son stoops from the eternal throne,
Our nature takes—exalts it to His own.

A heavenly pathway here! to wand'ring mortals given,
A bright ascending path, uniting earth to heaven;
A shining light, each darken'd doubt to solve,
The Sun, round which *all other truths* revolve.
With firm, majestic tread, they ever onward move,
All circling round this Central Sun of love.

As man, Christ suffers, bleeds—aye, dies for me:
But Death, it cannot touch Divinity.
Oh, glorious thought! at death in Christ to be,
And He in us the germ of Immortality.
Come then ye joyful saints, His Cradle near to-day,
Nor leave till round Hiss Cross ye tearful homage pay.

Branford, Ct., Advent, 1854.

For The Churchman.

MARGARET.*

[A CONCEIT.]

Little Maggie! little Maggie!
Let me press thee to my heart,
And embrace the world with thee;
But, my very world thou art.

Tender floweret, brightly gleaming
In this chilly mountain spot;
Darling "Daisy," when thou bloomest,
Winter sorrow cometh not.

Little jewel, flashing, sparkling,
What more precious than "my Pearl;"
Richer far, than sceptered monarch,
Am I with my little girl.

All thy Spring time, gentle Daisy,
Nature shall thy guardian be;
Of thy grace, the dew Baptismal,
Sacred source, and mystery.

Pain, disease, the pearl are forming,
Such our loving Lord's decree;
May thy sorrows, gentle darling,
Form "the priceless pearl," in thee.

But the Daisy garland fadeth,
Dimmed must be the carcanet;
Shall I find in climes immortal,
My "Pearl," my flower, my "Margaret."

MOTHER.

December 9, 1854.

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* Margaret signifies both "Pearl" and "Daisy."

For The Churchman.

THE GOOD CHURCHMAN.

(CONTINUED.)

The great Bible principle of the necessity of the union of outward and visible acts and ceremonials with inward and spiritual affection, in order to our being truly religious, is commended to the good churchman's especial reverence and adoption, by the high and holy consecration it received from the Saviour, when he applied it in the appointment of those sacred mysteries of His religion, the Sacraments of Baptism and the Eucharist. These He has, in a peculiar manner, connected with His gospel—the standard established by Him for that faith and obedience of His people, whereby they are to become subjects, through His atoning merits, of the inestimable blessings of His redemption. A religion without these Sacraments he knows is not true evangelical religion. Nor is that true evangelical religion which makes the Sacraments matters of mere external observance, in neglect of the true inward and spiritual affections, and the practical requirements of the faith, piety, morality, and charity, of the gospel.

But it appears, further, from the revelation which God has given to His Church, that the principle thus sanctified, is to pervade generally the religion of Christ's faithful followers. This religion must be an active principle, showing its reality and life, its honesty and faithfulness, by the good works of devotional acts and exercises, and of earnest conformity to the duties of morality and charity. That, on all these points, the Church has authority to prescribe rules to her members, herself being ruled by the Word of God, is a proposition of which a denial by any intelligent and pious Christian will not be supposed. There can be no reasonable confidence in either the genuineness or stability of any systems or acts of morality or charity, which have not their foundations deeply laid in *religion*, and which do not draw from it their principles, motives, and rules and measures of action. As, therefore, in making religion *the great thing* in reference to good of all kinds, the Church is the best friend (always supposing it to add faithful practice to sound and good principle and theory) of *morality* and *charity;* so does it best promote their cause, when it most invests with solemnity and importance, and gives the most constant heed to, the duties of *religion*, in consonance with the doctrines and precepts of the gospel.

The good churchman is well assured that the communion to which he belongs is distinguished from those around it, by being that Church which Christ and His Apostles established in Jerusalem, and invested with all the holy qualities and prerogatives which, by Divine will, belong to the Church of God; and which has been transmitted to this time, and to this land, by a regular succession of Heaven-commissioned pastors, and in the course of the regular action of due ecclesiastical authority. He, therefore, deems it a Christian duty, a dictate of sound evangelical piety, to pay reverent regard, and render meek and Christian obedience, to its provisions and requirements, these being not "contrary to God's word written."

Opposition to this meets him from two quarters. The first is the papacy, or that ecclesiastical system which has annihilated the true character of the episcopacy given by Christ to His Church, by adding, with pretence of Divine appointment, and making it a part of the faith necessary to salvation, and cursing all who do not acquiesce, an order above the Bishops of Christ's appointment, as preserved by the apostolic succession; and reducing these to a rank inconsistent with that which Christ gave to all His Apostles, and which their successors enjoyed during the centuries of the Church's greatest purity. It is a remarkable fact, established by history, that the most grievous departures from the faith and piety of the gospel have followed innovations on Christ's appointed constitution and organization of the ministry of His Church. Popery is a fearful illustration of this.

But not popery alone. Another quarter of opposition to the evangelical organization of the Church, is that which, including all who oppose episcopacy, or its claims as an essential of the Church, represents the Church as comprising any organizations which men may choose to form for what they deem, or call, the purposes of Christian worship and instruction; and which regards the Christian ministry as rightly held by all and any, whom such organizations may be pleased to appoint as their pastors, no matter how ordained, or whether any otherwise ordained than simply by such appointment, or even by a profession on their own part, not set aside by a clearly dishonest or irreligious character, of an inward conviction of being sent to preach the gospel. The writer is not aware that any more formal ministerial commission is required as necessary by those who deny the doctrine of the apostolical succession, as held by the advocates of the necessity of episcopal ordination. These deniers seem to be satisfied with negation. They object to the principle that ordination by a Bishop is necessary to the valid ministry of the Church of God; but they do not say what other ordination, or whether any, is necessary. It is fair, therefore, to presume that they do not consider any ordination is necessary. *Exclusive validity* is a point, the profession of which they denounce as bigoted and intolerant. They of course see, that if ordination by clergymen of any grade is held by them as necessary, this establishes an exclusive validity with respect to those who think that a congregation, by its representatives, has a right to ordain its own pastor, and commission him to minister in the word and sacraments. If they hold that any kind of outward ordination is necessary, this establishes an exclusive validity with respect to worthy men who feel an honest consciousness that God has given them an inward call to preach the gospel, and that it would involve a sinful reliance on mere formality, to set any value, after this, on the ceremonial of ordination by man. This horror, then, of the doctrine of exclusive validity, necessarily includes the accounting and taking as duly-commissioned ministers of Christ, any and all who, giving satisfactory evidence of honesty and piety of character, profess to be, and are held by their friends to be, Christian ministers, no matter how ordained, or whether ever ordained by man or not, provided they preach, with an allowed measure of success, what is deemed the truth.

And here it may be proper to notice efforts put forth of late, with frequency, with boldness, and from quarters too respectable to give sanction to such unholy sophistry, to represent as true churches—somewhat lame perhaps in form, and unnecessarily ignoring certain points, valuable and useful, though not essential—bodies of men choosing to call themselves Christians, without any regard even to their faith, or to the religious and moral character of the principles and views incorporated into their system; much less to their ecclesiastical organizations. To accomplish this most unscripturally latitudinarian object, reference is made to a passage in the Preface to our Book of Common Prayer, in which, speaking of the change of our country from its British Colonial to its American independent character, it says that "the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective churches, and forms of worship and discipline, in such manner as they might judge most convenient for their future prosperity; consistently with the constitution and laws of their country." Hence it is argued, that our Church endorses as *churches*—that is, organized portions of the Church of Christ, differing from ourselves only in non-essentials—any and every body of citizens, who, under our equal and righteous civil laws, choose to organize themselves as churches. This is done by Papists, who have carried their enormous corruptions so far that no man can commune with them without sinning against the Gospel of Christ; by Socinians, who worship another god than the God of the Bible, in that they worship a being not allowed the Triune character which the true God possesses, as declared in His own revelation; by Quakers, who ignore the divine requirement of the Sacraments, and the equally divine requirement of outward ordination to the ministry; by Universalists, who deny God's declaration that the wicked "shall go away into everlasting punishment;" by Anabaptists, who suffer not little children to come unto Christ, according to His order, in the way He has appointed for making them His disciples; by Swedenborgians, Irvingites, Shakers, Mormons, Theodore-Parkerites, the followers of the impiously so-called "Angel Gabriel," and others, in mournful and disgusting variety, who, claiming to be "religious denominations of Christians," and thus fairly within the meaning of the liberty of organization rightly guaranteed by the American Constitution, and recognized by the preface to our Prayer Book, organize what they claim, and the civil law, for its secular purposes, allows, to be "Churches."

The good Churchman never can believe that all these heterogeneous bodies were intended by the standards of his own communion to be recognized as sister churches, having all the *essentials* of the Holy Catholic Church, and meet to be considered as, excepting unessential qualities, organized portions of that Apostolic body; and therefore societies with which she should hold communion. The love of Christ and His Church constrains him to conclude that this cannot be.

Every one capable of reading the Bible in the original Hebrew and Greek, knows that the words in those languages translated "Church," have, besides their proper sacred meaning, various other applications. Every one understanding the English language, knows that the word Church has various significations, authorized by the English translation of the Bible, and by common usage, besides that which relates to the visible union Christ requires of His followers with Him and with each other, in the faith, under the rules, and for the holy purposes, of His gospel. This is a common incident of language; and no argument is weaker or more disingenuous than one founded on words irrespective of the fact that they may have divers allowed senses. It would be just as logical to contend that the objects of heathen worship were divine, because in Scripture, and by common usage, they are called *gods;* as that every association termed a church must necessarily be, in all essential respects, a constituent part of the One Catholic and Apostolic Church of Christ. The sense in which words having divers meanings are used, especially in writings of an important and authoritative character, should, in all fairness, be concluded from the general drift and scope of those writings. Hence we are to determine whether a word is used in its strict and essential, or in any more particular and incidental sense. The intelligent scholar needs no illustrations of this: they are familiar to him. The good Churchman, from his knowledge of the Church, and confidence in its integrity and consistency, is thoroughly persuaded that in the above quoted passage from the Preface of the Prayer Book, the word "churches" is used in the loose sense in which it is often applied to organized bodies for religious purposes, whatever may be their principles, their form, or their conduct; and not with any approval of them as parts of the One Catholic and Apostolic Church of Christ. As the last is not required by any sound rule of etymology or dialectics, so is it utterly precluded by the clear sense of the Church's general teaching, and utterly abhorrent to evangelical principles and pious affections.

B. T. O.

[To be continued.]

For The Churchman.

THE POOR.—NEW YEAR'S DAY.

We hear much of the wants of the poor; nay, even those who have not usually been included in that class have not escaped the desolating influence of these hard, panic-stricken times. I do not remember in many years' residence in New York half so many persons out of employment, while everything seems dark and gloomy—everything out of proportion to the want and poverty around us.

It is merely to make a suggestion, that these few lines are penned. In this city, perhaps, twenty thousand families incur an extra expense, on what is called New Year's Day of from five to one hundred dollars each, in articles merely to gratify, perhaps I might rather say, pamper, the senses. Perhaps half a million dollars are thus employed.

Now, is it not the duty of every Christian or even feeling family, to take care that the means they have be properly employed? The hospitalities and courtesies of life are one thing, and fashion and gormandizing are another. There is not one of these 20,000 families who might not genteelly (in the true sense, *i. e.*, like a gentleman) and happily entertain all their friends and visitors, on New Year's Day, at one-half or one-third the usual expense incurred for that object; and the balance might be employed in alleviating a vast amount of want and starvation, and thereby preventing crime; and, in doing this generous act, no necessary need be dispensed with. But, if it even trenched on the necessaries of life, we might all act out a little more of the spirit of our Saviour's teachings, and give and do good, not only out of our abundance, but even out of our poverty. Let us try a little, and give not only out of our own superfluity, what we cannot use, but *give till we feel it!* A little more of this true spirit of the Church would soon show its rich harvest of blessings both on the giver and the receiver.

But there is a foolish objection sometimes urged, that economy injures trade. But here I do not urge economy. I merely point the way of using the same amount of money more sensibly, more profitably, more Christ-like—by helping those in distress. But this bugbear of an objection is no argument—a miserable abortion at one—for, carry it out to its legitimate end, and it is a perfect absurdity. It proves distinctly that we must bankrupt ourselves, to benefit the trade of the rest, who are by the same process a community of bankrupts! It asserts the absurdity, that the supply should govern the demand. It ignores reason entirely, as we must buy, whether good, bad, or indifferent; for all benefit trade! If no superfluities are wanted, rest assured none will be offered: and the man who spends in luxuries what, in times like these, seems a robbery of the poor, had better let go argument, or even thought, and say to his soul, honestly: "Soul, thou hast much goods laid up for many years; eat, drink, and be merry!"

I only desired to call attention to this subject, and leave it for action.

C.

For The Churchman.

MORAL ELEMENTS OF THE REFORMATION.

Whatever were the dogmatic differences of the leaders in the Reformation, they were men of pure morals, both theory and practice, if we measure them by a fair standard. Cranmer, Latimer, and Ridley in England, Bucer, Fagius, and Melancthon, not to mention others on the continent, were men of irreproachable lives, whose preaching was faith, and whose practice was good works. And yet in this bright galaxy of moral excellence and solid worth, some stars of the first magnitude have been selected as the fittest objects for spots of reproach and calumny. Calvin has been charged with the murder of Servetus, Luther and Melancthon have been denounced as abettors of polygamy. Zuingli has been classed with the mere leaders of a faction, and the tender mercies of bigotry have exulted in the fall of Cranmer, though expiated by the tortures of the stake. But it would be no difficult matter for candid judges to place those alleged blemishes in a light that would reflect more disgrace upon the enemies than the friends of the Reformation, inasmuch as they were more the fruits of the age than the men, and may be cited more as proofs of the very darkness from which they sought emancipation. Was any of them intolerant? Intolerance was the characteristic of the age. Was Beza or Calvin a persecutor? Persecution was then a religious duty. So at least these men had been trained to think, while yet in communion with Rome. There they had learned it, and it was one of the gross errors they had not yet unlearned. It was as it still is, one of the doctrines of Rome. Thus, if there is blame here, it falls upon the corrupt system which they had discarded, but which, nothwithstanding their efforts, continued to cleave to them. Calvin, whatever hand he had in the persecution of Servetus for heresy, only in this obeyed the voice of the age, and followed an impulse which, much as we condemn it at this day, was common to him, with the rest of Christendom. That great principle which makes religious conviction a matter between conscience and God alone, was not yet appreciated even by a deep thinker like Calvin, and whatever share he had in the death of Servetus, was at best or at worst, only a melancholy remnant of the old leaven not yet removed. Justice demands that we condemn the age and the system under which he was nurtured, more than the man himself, and he alone who is free from all influence of his age and times, may cast the first stone to express his horror of Calvin.

As to Luther, Melancthon, Zuingli, and Cranmer, even a candid antagonist must admit, that the same remark applies in extenuation of much that has been censured, and no one can appreciate their character and conduct, who does not first of all realize their position. We are not to make the Nineteenth century the standard to judge the Sixteenth.

Luther has been charged with being coarse, harsh, and even "beastly" in his language. But the style of his replies and reproofs were rarely gratuitous. It was at most the expression of an honest indignation, prompted by the love of truth, which in such cases may make a man witty, eloquent, and even poetical, against his will. Like, Pope then, he cannot help even making verses, *Si natura negat, facit indignatio versum.* Thus Luther once wrote to his dear Philip, who was labouring under a fit of despondency—*pecca fortiter.* The expression is startling to be sure, and if taken just as it stands, is a most sinful piece of advice. Even a schoolboy, construing it word for word, would shake his head at it as strange counsel from a godly man. If Luther thus only meant to make his dear Melancthon only a hardened sinner, who would not condemn him? But let us at least understand before we do this. If Luther meant to encourage sin by this or any other expression, let him receive the full weight of odium and execration. But who will dare to say this is the purport of his words? Or is there any difficulty in understanding Luther here, as only intending to rally his friend out of his despondency? There are times when men may need over doses of encouragement as well as of medicine, and then it may be necessary to go beyond the ordinary consolations of religion as well as anodynes in pain. A man to be well assured of God's grace and goodness must sometimes be stimulated almost to presume upon that mercy, in order to receive even an ordinary share of consolation. Men may become nervous under the apprehensions of their own sinfulness, and then it may require a strong dose of godly counsel in order to restore a healthy action. Such a strong dose it was that Luther gave his Melancthon when he wrote *pecca fortiter*. If this counsel had been given to a cold, careless, and hardened sinner, it would have been both misunderstood and abused. But in the case of one already sinking under fears and apprehensions, there was no danger of such a result. Luther understood all this, and therefore he wrote to Melancthon what he would not write to every one, *pecca fortiter*. We see then that it was not serious advice, but encouragement, to awaken confidence in God's mercy in Christ. It was only an application of faith under any circumstances of sin. The intention is plain. Not to encourage sin or sinning, but to encourage the penitent sinner, whatever may have been his sin. In this view alone could Luther use the facetious epiphonema—*pecca fortiter*.

But there are some who either cannot or will not understand what is gravely asserted, and what is not; what is positively inculcated as serious truth, and what is intended as mere pleasantry. Luther wrote much that on the very face of it could never be intended as serious counsel or serious argument. He often had such a sovereign contempt for the grounds taken by his antagonist, that he could hardly stoop to answer them in the formality of argument. Take for example his ironical argument for the primacy, addressed to his opponent, Emser. The latter had paraded the old threadbare *articulus de primatu*, making Peter, as usual, the rock of the Church. Luther follows him in the ironical parallel of a succession from Judas—we translate from the Latin, though any one to appreciate it fully, must read it in the original—"In order that you may see I am still able to do something yet, and not quite run out, I will add by way of peroration, a concluding speech, not unlike your own, and, perchance, with argument more like the real truth on that magnificent primacy of yours. Observe then! What if Matthias, who, you know, was the last of the Apostles, should also be called the first, or the prince of Apostles! Of this I can easily convince you, if you only allow the liberty to use the Scriptures as you and Eccius are wont to do. For you there read, 'The first shall be last, and the last first.' Wherefore as your Peter is the first, he must necessarily be the last, and my Matthias, who is the last, thus also becomes the first. To this (strong argument) you must add the sturdy confirmation, that he came in the place of the traitor Judas, who, you know was a kind of father (*pater*) to the Apostles, and the steward of Christ, appointed over them as over his household, the carrier of those things that were sent and contributed. And, moreover, just as the Roman Pontiff at this day keeps and disposes of the property of ministers and people, bishops, priests, monks, nay, even of kings and princes too, so Judas disposed of the property of the Apostles, and the patrimony of Christ, so that he altogether appears like a secondary *Pontifex Maximus* and true predecessor of the Roman Pontiff, with whose office he agrees, more than with any of the Apostles. Hence you see my conclusion fairly established. *Ergo*—Matthias is truly pope and vicegerent of Christ, since, according to Aristotle, to do the same, is to be the same, and the cause is known from the effect. But here is another strong argument. Christ in the Psalms calls him (Judas) his leader (*ducem*), where he says, 'but thou my cordial friend, my leader, and familiar companion.'* This he says of no other Apostle. Now add to this, that no mention is made of the episcopal dignity of any other Apostle except that of Judas and Matthias, when Peter said, 'And his bishopric let another take.' Then again we have that passage of John vi., 'One of you is a devil'—one in the Hebrew signifies also the first. Genesis i.—'The evening and morning were the first (one) day.' 'One of the Sabbaths, *i. e.* the first.' Now, putting all this together, since he alone is bishop leader, the first or prince and steward, what remains but that Judas must be the vicegerent. Allow me to add the reasons. They who fell were generally the first in station and dignity, as Lucifer, Adam, and Cain, a fact that is held up to us as a warning to alarm the wicked and exalt the humble. Wherefore, Judas, also, it would seem, fell from his primacy. You see my good Emser, that I have not shown you all my stock as yet, and that all this has just as fair an aspect as the best of yours. What, think you, if like you, I should make out that Peter means primacy, and 'feeding' and 'pasturing' means sovereignty and monarchy, and the like, as you would have them mean, and I should appeal to Scripture in the same loose way! What if you had any thing like this to sustain you!"

So far Luther on the primacy. We believe there is little in the irony of Erasmus to exceed it.

C. F. C.

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* Luther quotes the vulgate.

For The Churchman.

KNOWLEDGE AND COMFORT.

Though clouded in a vail of flesh,
The Son of Righteousness appears,
Melting cold cares and frosty fears,
And making joys spring up afresh.
—*The Synagogue.*

The coming of our Saviour, Christ, in the flesh, is represented in Holy Scripture as the rising of a great and serene light on a dark and troubled world. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

Darkness is the known symbol of ignorance, infelicity, and want. Individuals to whom these things are incident are said to be in darkness. Those communities wherein they prevail are well represented as dwelling in darkness. The imminence of them is thus described: "The sun shall be darkened in his going forth, and the moon shall not cause her light to shine."

Light is the sacred emblem of knowledge, comfort, and salvation. To see or enjoy light is, in less or greater measure, to partake of those benefits. When the Jews were delivered from the evil designs of Haman, it was said that they "had light, and gladness, and joy, and honour."

When our Lord came into the world, a pure and celestial light shone upon the nations. At His birth, light, as of the sun new risen, shone around the humble and wakeful band of shepherds. And subsequently, when He had passed away from the scenes of earth, by the effusion of the Holy Ghost on the Apostles, in the form of fiery tongues, light broke upon the world in fuller effulgence.

That of which light is the symbol, was realized in the mysterious person and acts of Christ the Lord, both God and Man. "In Him was life, and the life was the light of men." By His gracious words, sinless life, painful death, and mighty resurrection, the true light shineth in the darkness of the world, giving knowledge, comfort, and salvation.

Previous to the coming of Christ, the doctrine of the true God had become much obscured, or entirely lost. Among the Jews, this doctrine had, indeed, been preserved. But, among other peoples, it was far otherwise. The darkening and bewildering influence of deep moral corruption, in the case of the great masses of mankind, had been sufficient to reduce them to profound ignorance respecting this most material doctrine. With only very slight qualification, in regard to individuals, it may be said, that they had forsaken God, the fountain of living waters, and made themselves gods of almost every possible description. This was true, not only among rude and barbarous tribes, but even among the most learned and refined nations. When St. Paul preached on Mars-hill, at Athens, he took for his text that strange inscription of a neglected altar—"To the unknown God!" His curious and polite audience were deep-read students, and masters in the arts of peace and war; but in regard to this most important matter they were ignorant. "Their foolish hearts were darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things."

In His instructions, our Saviour re-asserted the true doctrine respecting God, and withal, showed clearly the manner wherein He must be worshiped. In broad and simple terms He taught, that "God is a Spirit, and that they who worship Him must worship Him in spirit and in truth." The elaborate forms of the Jewish worship had, in His apprehension, answered their end. Under the new order of the Gospel, they must give place to simpler and more suitable ones.

As a consequence of this great ignorance respecting God, mankind had fallen into the gravest errors in regard to the manner by which pardon for sin might be obtained. Failing to perceive the real intention and signification of the rites and sacrifices imposed by the Laws of Moses, the Jews, to a very great extent, in the time of our Saviour, had come to rest in them as an end, instead of a means of leading them to the One and only availing Offering for the sins of the world. And the other nations of the earth had, at the same time, fallen more deeply into the same error. The great truth shadowed forth in their sacrifices and oblations of animals, and the fruits of the earth, had been lost sight of. In their apprehension, their pardon and acceptance before the Supreme Being, depended on the number and costliness of their offerings. Accordingly, no estimation of the multitude and expense of them can be made.

All this dense cloud of error, our blessed Saviour at once dissipated. In Himself was fulfilled all the mysterious types of the Jewish ritual, and the sacrifices of other nations. What was thereby sought He could at once give. On the part of erring men nothing hence forth would be required but repentance, faith in Him, and obedience to His commandments. By this means the earnestly desired favor of God could be secured. To every burdened and bewildered spirit, now, as in the days of His humiliation, He says: "I am the way, and the truth, and the life: no man cometh unto the Father but by Me!"

As respected the doctrine of the immortality of the soul, and the future state of being, the minds of mankind, at the time of our Lord's Advent, had generally become much confused and uncertain. Some in every nation firmly held this blessed doctrine. But in very many instances, as well among the Jews as other nations, it was either impiously denied, or expressed in a hesitating manner. And in those cases where it was received and held, the nature of the future life was involved for the most part in idle and monstrous fables.

In this regard, the tuition of Jesus is plain, full, and weighty. He brought life and immortality to light. By Him, the life of man is invested with the greatest dignity. Beyond this troubled scene, so soon passed, He clearly disclosed an endless stage of being, the character of which depends on the present behaviour of men. "Light is sown for the righteous, and gladness for the upright in heart;" but for the evil, darkness and sorrow.

Beside this direct enlightenment of mankind, the instructions of Jesus have done, and are daily doing, much indirectly for the same good end. It was no part of the design of Jesus to teach men philosophy in any of its various departments, nor to propound a system of civil polity. But in these respects and many others, the indirect influence of His instructions and faith founded on them, is very great. The religion of Jesus, embodied in the writings of the New Testament, is eminently suited to clarify the mind, and stimulate it in the pursuit of general knowledge. It inclines the mind to the study of what is pure and noble, and gives to it vigour to investigate the laws of nature and art. Wherever it prevails in its integrity, schools of every variety spring into being, and commonwealths become virtuous, well-governed, and thrifty.

Viewed under this aspect, the coming of our Lord may well be compared to the rising of a great light. What others feigned to be, He most truly was. Where the wisest and best of men were doubtful, He taught as one having both wisdom and authority. His words are fit and living. By Him and His inspired Apostles, we are plainly taught whatever it concerns us to know of the Supreme Being, our duty to Him, and our destination. With us the darkness is passed. Our daily paths are radiant. Walking in them as children of light, they will become to us more and more so unto the perfect day.

The light shed by our dear Saviour upon the world is not light, like that of our Northern skies, without heat. It is generative. It passes through the mind into the heart, and nourishes into vigorous growth many sweet plants, which yield abundant fruit along the rough ways of life. Under its benign influence, the desert of men's hearts blossoms as the rose.

The Religion of which Jesus is the teacher is a most comfortable and salutary one. What all other religions lack it has in abundance. By the knowledge which it imparts, it puts the minds of men to rest in regard to many most important doctrines and duties. To those who walk in it, it is as the clear shining of the sun. God the Father is therein invested with every amiable attribute, and the way to His favour clearly defined. He is "the Father of mercies and the God of all comfort, who comforteth us in all our tribulation."

The language of the gospel is that of encouragement and love. In words of infinite tenderness, it invites mankind to receive at God's hand, and enjoy the greatest possible good. How passionately Jesus cries: "If any man thirst, let him come unto Me and drink!"

To those who heed its various and often repeated invitations, the gospel addresses numerous and precious promises. The assurance of pardon to the penitent, and of every needful help, is very clear and emphatic. In what a plain and pathetic manner this is presented in the parable of the Prodigal Son! How tenderly his injured father embraced him! How richly he was clothed! How sumptuously he was fed! Thus does God deal with every penitent sinner. He embraces him most lovingly, clothes him with the spotless robe of Christ's righteousness, and feeds him with the True Bread—the Body and Blood of His Son!

In passing through his allotted course, the Christian will experience many dark and stormy days. The star of hope will shine with an uncertain light. Many things and many beings will conspire to cloud and disturb his spirit. But how clear and sweet, above both outward and inward storm, may be heard by the humble Christian, the voice of Jesus: "Let not your heart be troubled: ye believe in God, believe also in Me!"

Whatever may be the social and civil position of the friends of Jesus, to them as to others, must come an hour of darkness. The little lights of life—its friendships—its fellowship of kindred hearts—must go out. In this hour when the voice of the boldest is hushed, how soothing the words of Jesus: "He that believeth on the Son hath everlasting life." "Because I live, ye shall life also!"

However much comfort these things may imply and give, the crown and chief of all comforts is the gift of the Holy Ghost—the Comforter—dwelling in the hearts of God's dear children, lightening their darkness, enabling them rightly and truly to apprehend the words of Jesus, and giving efficacy to Sacraments and other means of grace. He ministers to them sweet and everlasting consolation.

That sudden and lambent light which, at the Nativity, shown on the bleak hills of Judea, soon passed away. What it was the meet introduction and symbol of—"the glorious gospel of the blessed God"—still remains. Those words of Jesus, "the light of the world," the brightness of the Father's glory, who then came to visit us, are fit, timely, and imperative: "Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you." "While ye have Light, believe in the Light, that ye may be the children of Light!"

R——N.

For The Churchman.

TRUE ADMINISTRATION OF THE LAW IN THE NATURALIZATION OF FOREIGNERS.

The Right Reverend the Bishop of Vermont has been delivering an address before the Young Men's Christian Association of this city, on the above subject. He remarked that there must be at the root of the popularity and power of the Know-Nothing organization some truth. That truth was in the abuse to which we, as a nation, had been subjected by the admission to citizenship of masses of unworthy foreigners. As a remedy, the abolition of all naturalization laws had been proposed; but that he thought unnecessary and impracticable. The law of naturalization was wise and just, but the evils complained of had arisen from the injudicious mode in which it had been administered. Universal suffrage was the grand exponent of the genius of our nation, but in its application a competent degree of virtue and intelligence was assumed by the framers of the Consitution. The statesmen of the old world had no faith in the practicability of our national principle, because they had no faith in the sufficiency of the virtue and intelligence of the people; but every friend to the Constitution denied the low estimate of the capability of the popular mind, and demanded from society the means of its true development for wise political action. Yet it was well to consider the facts of our history and our condition, that the question might be wisely met.

The colonists had brought what was better than wealth or the sword, or both united, for the well-being of the State—virtue and intelligence; and here had been built up a government, whose foundation principle honoured the capacities of our race. But the seventy years of our existence was but a brief period in the history of a nation, and already we were hearing complaints from every quarter of the land, that our institutions are in danger, and the eclipse of our glory was approaching. All the evils complained of came from another class of errors than those of principles or laws. It was not that the principle touching the elective franchise was wrong or impracticable, but the power involved had been lightly conferred on a large class of low foreigners. The law was right and just, but the people introduced were too often destitute of the character requisite for their admittance to the administrative power of the country. Here, then, was the great evil,—and a charge must be preferred against the judiciary of the country—serious as the act of making such a charge really was. The Naturalization Law demanded certain qualifications, without which citizenship should not be conferred. But how did the matter now stand? Two witnesses coming forward to testify of the character to the applicant were sufficient, without any effort being made to discover whether those witnesses had any character themselves;—whether the applicant could read, or had ever had read to him the Constitution, or was attached to its principles, and was well disposed to the order and prosperity of the United States.

The native was born amid influences favourable to the institutions of the republic; he early learned to read; the newspaper was familiar to him, and he might be supposed to have become acquainted with the main scope of the various political questions of the times; and the entire training he received was favourable to the system of our government. But how much of all this could be taken for granted in the case of foreigners, who landed upon our shores; and what could a few years of residence effect toward accomplishing in them the fitness for citizenship? We had among us over a million who were born amid the most abject circumstances, who had no knowledge or capacity to think for themselves, and who were the creatures of a priesthood which required complete subjection. Here was a force not contemplated by the genius of the Constitution as taking part in the administration of the nation's affairs; and it gave a plausible reason for one feature of the new secret association—opposition to the Roman faith. He thought that serious evils might be apprehended from the influence of the Roman faith; yet the true position of political action was not opposition to it, but a demand for the true intent and just administration of the naturalization laws.

Still, he thought, the secret society had a right to make their appeal against the peculiar position assumed by the Roman priesthood toward the political action of the people. No class in this country, save the subjects of that priesthood, paid deference to their spiritual teachers in political matters; and in any other portion of the Church Universal the pastors would lose their influence as spiritual teachers by attempting such interference in political action. What were those priests, who stood thus apart from all other spiritual teachers in the land? They were the sworn subjects of a foreign power; and the practical influence of their Bishops and Priests was well known—how statesmen had felt it, and how they had courted it, was well understood. No objection was made to these priests for possessing this power, but the grand objection is to the system they serve—its practical influence against the genius of our political institutions. It was not a question with us, whether there was any fitness in that system when it was first organized—whether it did good in the dark ages, or was suited to the condition of Europe nine hundred years ago; but whether it was suited to our age, our country, our institutions.

He confessed that he did not believe two such systems as Universal Suffrage and Romanism could stand together. It was no part of our political duty to make war against any form of religious faith; but with a faithful administration of the naturalization law, he was willing to leave the rest with perfect trust to Divine Providence. The conferring the right of citizenship should be a most solemnly-imposing ceremony. There should be specific days for it; names of applicants should be published for thirty days previous; on the day appointed, an address should be delivered on the nature, intent, and importance of the law; full time should be taken for due examination of applicants; and the labour of the Judiciary should be to teach the whole community what none could teach so well as they, the dignity, duties, and honours of citizenship, showing that the demand for better than property qualifications was most wise and just. When this was done, then might we hope to find a corrective infused into the festering mass of corruption in our midst, and men would be made to know that the common questions of legal controversy were of small importance, in comparison with that trial for citizenship in the Republic.

In conclusion, he said that the new remedy of a secret society was open to much objection. The correction of the evils complained of could not be left to a secret society, which, by virtue of its secrecy, was above law, and which we could hardly consistently support, while we protest against the secrecy of the confessional. Better to rely on the law, and its just administration, requiring in the judges as careful expositions of duty addressed to the people, as were presented to grand juries;—thus rendering these judges the expounders of the law *politically*, as they are *legally*.

For The Churchman.

HAVE WE AN ALTAR?

It is well observed by a writer in a recent number of the *Banner of the Cross*, in answer to the question, Have we an Altar? that—

> "If the opinion of a Prelate, selected for his position as the best for the purpose, by a profligate Minister of State, founded upon the mere use of the word in the title of a devotional book, and confessedly without any further examination of it, is to be accepted as conclusive, then certainly we have none. In such case, we had better burn our old English Divines, know nothing of Theology, but the dogmas from time to time put forth from Lambeth, and change our tenets with each change of the primacy. The Archbishop thought fit to express his sympathy with a few clergymen who called their Bishop a Romanizer, because he would not repudiate some books which they disapproved of. His Grace says, in justification, that 'to call the holy table an altar, is a step toward making the Lord's Supper a sacrifice.' Perhaps his Grace does not belong to the same Church as Cranmer and Taylor, and Wilson and J. Johnson, and Sutton and (not least in the estimation of his Grace's friends) Beveridge. The latter quotes St. Paul: 'We have an altar, whereof they have no right to eat which serve the tabernacle,' (Heb. xiii. 10,) an altar where we partake of the great Sacrifice which the eternal Son of God offered up for the sins of the whole world, and ours among the rest."

To the above from Bishop Beveridge may be added the following:—

> "May it please Thee, O God, who has called us to this ministry, to make us worthy to offer unto Thee *this sacrifice* for our own sins, and for the sins of Thy people.—*Wilson.*
>
> "We give Thee thanks for these and for all Thy mercies; beseeching Thee to send down Thy Holy Spirit upon this sacrifice, that He may make *this bread* the body of Thy Christ, and *this cup* the blood of Thy Christ, &c.—*Idem.*
>
> "As the ministers of the Sacrament do in a Sacramental manner present to God the sacrifice of the cross by being imitators of Christ's intercession; so the people are sacrificers too in their manner; for beside that, by saying *Amen*, they join in the act of him that ministers, and make it also to be their own; so, when they eat and drink the consecrated and blessed elements worthily, they receive Christ within them, and therefore may also offer Him to God, while in their sacrifice of obedience and thanksgiving they present themselves to God with Christ, whom they have spiritually received, that is, themselves with that which will make them gracious and acceptable. The offering their bodies and souls and services to God *in Him*, and *by Him*, and *with Him*, who is His Father's *well beloved, and in whom He is well pleased*, cannot but be accepted to all the purposes of blessing, grace, and glory."—*Taylor.*

Sacrifice—oblations or presentations—offerings, how can these be made without an altar? Then, as to the improper use (according to his Grace's decision, or rather obiter dictum) of the word altar in the title of a book concerning the Communion, "The New Week's Preparation," which, with "The Whole Duty of Man," stands in England as a book of devotions next to the Prayer Book, and is universally used, being published now, as ever since the time of James I., "by the sanction of his Majesty's Royal License," contains "The Companion for the Altar," being the office for the Communion, with suitable devotions. No Royal order in religious affairs is made without the knowledge, and approbation, of the Archbishop of Canterbury.

Again: in the catalogue of the publications of the venerable Society for Promoting Christian Knowledge, of which his Grace is president, will be found the following:—

> "No. 468, Companion to the Altar, &c.; 1s. 3d.
>
> " 104, Companion to the Altar: showing the nature and necessity of a Sacramental Preparation, in order to our worthy receiving the Holy Communion, &c.; *stitched* 9s. 9d. *per* 100.
>
> *** *This tract is printed in various sizes, to bind up with the Prayers*" [i.e., with Prayer-books].

And, lastly, the following authority, enough for us in New York:—

> "A COMPANION FOR THE ALTAR; or Week's Preparation for the Holy Communion: by John Henry Hobart, D.D., Bishop, &c. Twenty-first edition. New York: Stanford & Swords, 1844."

H., LAICVS.

OPEN COUNCIL.

*** Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop WATSON, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi Alteram Partem.

"Counsel and conversation is a second education, that improves all the virtues and corrects all the vice of the former, and of nature itself."—CLARENDON.

For The Churchman.

"THE CATHOLIC MIND."

MR. EDITOR:—Will you allow a few additional thoughts upon the subject handled so frankly and so well, in the extract given in your last paper from the pen of the Rev. W. J. E. Bennett,—"The Catholic Mind."

What is it? How shall it be described—positively, as Mr. B. has described it negatively? Manifestly *ex vi termini*, it is the mind which shall embrace all the members of the Body of Christ, whether individually or collectively. In course of the Theological discussions of the past years, the word Catholic has acquired a technical usage which makes it anything but Catholic in its legitimate and etymological sense. It has been used to designate those who were disposed to enter into the movement for restoring Church principles in rates, doctrine, and ritual. It is plain that this signification of the word *may* consist with the most narrow bigotry, the most complete sectarianism in spirit, and the most bitter hostility against a large portion of Christendom. It is therefore a mere arbitrary meaning of the word which by no means answers to its true sense. It is as much adverse to true Catholicity as is the other use of the word, which implies that every thing positive, distinctive, and definite, be set aside in favor of an all-embracing philanthropy.

The new Covenant is Spiritual: it is in the Spirit and not in the Letter. It cannot be confined to writing or to a law; it is a principle of life, a living power. It must be enshrined and manifested in a Body. The Church is the Body founded by the new Covenant. Catholicity is the characteristic of the New Covenant, and it is one of the qualities of the Body which is founded by it. Catholicity is in the Spirit and not in the Letter, and does not consist in conformity to a certain set of rules. It is all-embracing. It recognizes all that is good, and beautiful, and true, that God has at any time brought out in the Church. It is opposed to sectarianism, to bigotry, to selfishness, to party spirit, to nationalism, to sharpness, and asperity, to proselytism, to all that is in any way one-sided or peculiar, to all attempts to fashion one mind or one people to the pattern of other minds or other peoples. It leaves a free opening for the development of all that is in man without hindrance or constraint, without warping or contracting it. It is loving unto all men; sees the good in all, bears with the evil while God bears with it; is contented to be *like-minded* as far as men see alike, and to wait till God shall reveal the rest.

The great hindrance to one having the Catholic mind lies in the fact, that all who care anything about it, are already bound up with some section (not to say sect) or party which is more or less antagonistic toward the rest, and are inclined to do battle for that section. Now it seems to me that the first condition of attaining the Catholic Mind, is to admit fully and frankly the fact of *disintegration:* to own that in the Church of the present day Catholicity is in abeyance; that it is no where manifested; that the full perfection of the Body of Christ is nowhere fully brought out; that all testimonies given for God by different branches and fragments of the Body are partial and imperfect; one setting forth one truth, another another; so that no Church has a right to call itself the Catholic Church to the exclusion of the rest.

2. We must remember that notwithstanding our divisions and separations and fragmentary ways, all the Baptized are in the sight of God *one Body*, and that what affects one for good or for evil affects the whole. "If one member suffer, all the members suffer with it; and if one member be honoured, all the members rejoice with it." This will keep us from such talk as we often hear, of "our Church," "our Communion," "our Zion." It will cease to make us glory over our brethren for any advantages we may possess, or may gain by proselytism or otherwise. It will cause us to grieve, rather than to rejoice over their defects, or shortcomings, or sins. It will check the disposition to compare ourselves with them as to numbers or statistics of piety. It will cause us to delight in whatever is done that is really good, although it may be quite imperfect, and may even enable us to recognize as brethren those who, while they still hold the faith, have departed from the right way of God's ordinances. Is there anything wrong in this? any sacrifice of principle in recognizing a partial good, even though it be not all that we can desire? We are not required to forsake the more perfect for the less perfect way, nor to give sanction to an error, nor to abate a jot or tittle of the truth; but may we not rejoice in an imperfect measure of truth, and then help both ourselves and our brethren? May we not forget the circumstances which have given rise to division in time past, so as not to hold the children responsible for the sins of their fathers, and thus regard them even in a state of separation as brethren? Shall we not thus help both ourselves and them? Would not such a spirit prevail more to heal divisions and dissensions than has been effected by the contentions and strifes of centuries? "The fruit of righteousness is sown in peace of *them that make peace*."

Catholicity, however, is not to be restricted to the reservation or withholding of truths that all cannot at once receive. While it requires forbearance with those who do not see all the truth, it also requires that there be no casting out or condemning of those who receive more of truth than others may. The Faith which is the gift of God is the same in all *as far as it is brought out*. In some it may be more full than it is in others, but it is equally opposed to true Catholicity for the less to reject the greater, as for the the greater to despise the less.

Mr. Bennett says, "Is this a chimera? If we think it is, it will always remain so. If we act as though it were not, it will soon cease to be so." Is there ever to be an embodiment of the Catholic mind on earth? Are we ever to see in the Church manifested the true spirit of charity? Are we ever to see the truth of God exhibited in its wholeness. Is the oneness of all in Christ Jesus—the true unity which is wrought by the Holy Spirit in the members of Christ, ever to be brought again with manifestation? Truly it must be, for it was for this that the Lord prayed—"That they all may be one, as Thou Father art in me and I in Thee, that they also may be One in Us, that the world may believe that Thou hast sent Me and hast loved them as Thou hast loved Me." This is the moral condition of the Church. It was realized at first; but the Church has fallen away from its primitive unity, and it must be restored. The "Catholic Mind" must again be seen, not in scattered individuals, for this is impossible, but in a Body edified in love. The Lord will have a Body in which His glory may be manifested, prepared "like a Bride adorned for her husband" against His Coming. And this preparation must be made on earth. It is not a chimera; it is a possibility which we are to look forward and to pray for. It has become quite common for many who in time past have been very zealous for "Catholic Unity," since they have seen some in the pursuit of it betake themselves to Rome, to settle down into the belief that unity is never again to be witnessed on earth, and thus they have made up their minds that it is no use to struggle against the inevitable evil of division, and have ceased (apparently) to pray for the restoration of unity. But this is the very way to perpetuate the evil. The Catholic Mind can only come through Faith and prayer—faith in God's purpose, and prayer that "His Will may be done in Earth as it is in Heaven."

Manifestly, help must come from God. "It is He that maketh men to be of one mind in an house." Something beyond any thing that is seen or felt in the various separated Churches of the present time is requisite, that a *living* unity may be realized. A unity formed, not by the aggregation of atoms or of fragments, but by the power of the Holy Ghost knitting together the dry bones and inspiring them with life and power. "God's ways are not our ways, nor His thoughts our thoughts." He may, in ways that we know not, bring about the result, so that "His way may be known upon earth, His saving health among all nations."

PHILO-CATHOLICOS.

New York, Dec. 10, 1854.

For The Churchman.

A FEW PLAIN WORDS TO CHURCHMEN.

Fas est ab hoste doceri.

I would crave about one column of *The Churchman* for a few plain words to my brother Churchmen. I know very well that plain writing and plain speaking are, in the main, esteemed vulgar and low-bred, and always out of taste. And Churchmen are, as a general thing, especially horrified by being *out of the mode*. They choose always to do everything *decently* and in order: if it be indeed but the composedness, the rest, and frigidity of death itself, it is all very well, so that it be altogether unexceptionable! This is so in our preaching, in our writing, and in our actions. We conjecture that heaven must be a place of composure—of dignity—of indifference to all apprehension of change, for the worse. And it is quite natural we should study to make the earthly life also a stage similar, in some sense, to that toward which we look for our reward, forgetting, it seems, sometimes, the vast and incomprehensible difference, between our present state of *probation*, and that beatified state of fruition, which is to be the *reward* of the faithful *soldier* here. We are here to *fight*, then to enjoy the *triumphs* of our *victory*, over the *world*, the *flesh*, and *death* itself. And is all this to be accomplished by such supineness? such genteel indifference? such solemnity and decency? It may be so. But that is not the mode in which Churchmen manage their *worldly affairs*. And Churchmen seem to have as much to do with the world as other men, and to pursue it with as much *avidity*, and to *hug it as closely*, as other men!

But I shall need to hurry. I propose, according to the maxim at the head of this article, instead of framing Episcopal Commissions, to reform our polity, so as to catch the disaffected and dissatisfied of other Christian communions, to set ourselves at work to profit by their example, and their usages, in some particulars.

1. In matters, which, in our Church, are discretionary, and so regarded as indifferent. Let us study to avoid those things which offend others, or which depreciate ourselves, in the eyes of those without. And under this head, two things of pretty general use among Church ministers, and both of which are indifferent, or, strictly, perhaps, erroneous, tend very much, in the country, where the Church is not much known, to hinder its success. Both these regard the use of vestments. The first is, in using them out of the church, or the churchyard, for which they were alone designed, and for which they are only appropriate. The discontinuance of their use, when brought before the notice of the Bishop of Vermont, some years since, appeared so obviously proper, that he adopted the practice, and when going to officiate in a schoolhouse, or a private house, and often, in a house of some of the other Christian denominations, he altogether dispensed with his Episcopal habit, and not seldom even with the gown, and recommended the same course to his clergy. The other thing alluded to, is the change of garments during the service. This is palpably in the worst taste of anything in our Church usages, and comes confessedly from the English Collegiate, or University practice, of preaching in the gown. But then, there the same person does not often officiate at the altar and in the pulpit, and thus the practice of seeing the priest and the preacher differently attired gives less the appearance of an attempt at theatrical effect which the *change* of garments during the *same* service cannot fail to do. And when, as is often the case, we have sermon and communion during the Morning Service, a change from the surplice to the gown, and then back again, occurs during the same continuous service, it can scarcely fail to give offence to any devout, sober mind, be he Churchman or Dissenter. I have no doubt that these two points expose the Church services to more prejudice in the country than everything else. And they are both wrong. So the Bishop of Vermont holds on this last point as well as the former; so practices the rector of Christ Church, Louisville; so every considerate mind must know and feel who studies the law of the Church upon this subject, and who will not allow his love of dress to prevail over his love of soberness and propriety. Let us fix upon some one dress, be it the surplice or the gown, that is suitable for *divine service*, be it *preaching* or *prayer*, and then let us adhere to the use of that dress, at least FOR ONE ENTIRE SERVICE.

2. Instead of raising $40,000, as we do now, for domestic missions, let us do as the Methodists, and Presbyterians, and Congregationalists, do, according to our wealth and numbers, and we should then raise $150,000, and probably twice that sum. The truth is, Churchmen are proverbially niggardly and mean-spirited in the matter of sustaining their own institutions. We do not give, in proportion to our numbers and ability, one-fourth part as much as the Christian denominations named above. And it is a shame, and a just occasion of humiliation and penitence, that it should be so. And what, it may be asked, is the occasion of this? Doubtless it may be attributable to many causes. We believe our Church so perfect, so irreproachable, in comparison with the sects about us, that we expect everybody to view it in the same light, and so cannot afford to be at much expense to convince the world of the excellency of the Church as the appointed channel of salvation to man. And sometimes, I fear, some persons, who prefer the Church because it is *so select*, do not choose to have her lose caste, by getting in too many of low blood and ill-breeding! And then again, our leading men have so long despised the system of begging practiced by our neighbours, that our means and appliances for collecting funds are but imperfect, and altogether inadequate.

We suggest that in future, instead of crying up the doctrines of the Church, or her sublime and incomparable Liturgy, which is all well enough in its place, we go to work and try to raise funds to keep our missionaries from starving, and to support twice as many more. It would be an easy matter, with proper faith and an efficient working system, to raise $100,000 the coming year, for domestic missions; and in five years more we might double that sum. But it must be done by some efficient and constantly operating system of penny collections. The rich may give munificently for certain objects, for building churches, and endowing colleges, but we can only rely upon the mites of poor widows, and the dollars of poor operatives, to evangelize the world!

3. We suggest that if we had more exhortation, more familiar and home-felt teaching and preaching, and less studied, formal, discussing, upon doctrines and general duties, we might find the laity more awake to their every-day duties. One thing is certain, with the most perfect Liturgy, the most unexceptionable services, in our churches, and the most self-sacrificing and devoted, and highly educated clergy in the world, perhaps, we fail to secure the attendance of reasonable congregations. Nine-tenths of our clergy preach to congregations below two hundred, upon an average, and more than half have not half that number of stated hearers. If storm, or rain, or any other inclemency of the sky, arise, we have literally none in our houses of worship. And this is accounted for, partly, because our congregations are composed of women and children almost exclusively; and they come in their holiday attire, and this must not be exposed to damage from the elements! This is so, to some extent, in all the Protestant houses of worship, if we may except the Methodists, and some portion of the Baptists, at the South especially. Their houses of worship are, for the most part, always crowded in all weathers. Now this difference is certainly not without its significance; and it should read a lesson to our clergy and laity. In my humble judgment, the General Convention of our Church would be much more in the way of its duty while devising some remedy for those practical evils which will bring sudden death to us unless speedily cured, than in concocting canons whereby to exert discipline upon the clergy, which is always more a curse than a blessing. If a clergyman (bishop, priest, or deacon) is guilty of unworthy conduct, the silent withdrawal of Christian communion and confidence, and, above all, the curse of Christian indignation, is always a sufficient punishment, and the surest way to avert that, is to put him on trial before an ecclesiastical court!

It seems to be supposed that no man can be so guilty, but the punishment of an ecclesiastical trial is too severe for him! It is almost sure to excite sympathy for the accused, and contempt toward the court. And yet it has been the chief business of the General Convention to create canons for the regulation of their courts! The *regulation* of such *irregular* bodies is a thing too desperate for such remedies! *Non tali auxilio, nec defensoribus istis, tempus eget!*

4. But, fourthly, I come to speak of the *Churchman's Magazine* a few words. This work, under different forms, and different names, has struggled along, in a half-dying state, for a good many years, and has done, in its way, a good deal of good; and, what is much to say, in these evil times, it has done no harm. This may seem like small praise, and is doubtless esteemed so by many; but it is really a great deal to be able to say of anything truly that it has done no harm. But it seems to me a shame, a burning disgrace, that our Church is not able to give such support to a monthly religious periodical as to enable it to command the best talent in the country, both in its intellectual and mechanical departments; and this latter is, perhaps, more important to its circulation than the former. And a book, and especially a periodical, to be useful, and to live even, must have circulation. Its subscription list must be swelled. And no doubt the publishers must run some hazard at first. These things must act and react, mutually, to effect any considerable good. And we must not despise the little arts of embellishments and ornaments which attract those without. Let us go to work in earnest, and make the *Churchman's Magazine* such, in point of mechanical execution, of artistic embellishment, and intellectual adornment as the *National Magazine*, which is the acknowledged organ of the Methodists in this country. And instead of two or three thousand, we shall obtain ten thousand subscribers; and it will then pay far better than it now does; and it will do more toward enlarging the borders, increasing the members, and adorning the character of Churchmen in the country than the General Convention and the House of Bishops could do, if they maintained one continuous session for forty years! The truth is they do at present less than nothing! They produce controversy and division, distrust and doubt. The Church in this country seems to be smitten with a kind of sabres or lust, a sort of death in its diotheses, which results mainly from the inordinate growth of its proportion of limb and frame, without any corresponding strength of muscle or tone of vital power, by which to send vigor and health into such extended machinery and organic apparatus. It is positively less efficient for the very extension of its organization, and the attempt to keep up and maintain a sort of national or *quasi* national supervision, than it would be if each diocese were altogether independent of every other diocese, except such ordinary co-operation, as common interest, and common purposes, might produce, without any formal compact or stipulations, upon the subject. There would, too, result another great advantage from a dissolution of the General Convention of the American Church. There would be more liberty, and less means, and less opportunity and temptation, to tyranny and oppression, toward individuals and corporate bodies. In that state the thorough-going Churchmen might congregate into dioceses by themselves, and the Evangelists could do the same, and sit under their own vine and fig tree, and none to molest. But the truth is, these pious Gospellers love to set, and to keep the world in order so well, and have such devout confidence in that being their especial mission, that we may be sure they will never consent to any such arrangement. They choose to purify the Church by the trial of Bishops and the amendment of canons!!

Δικαιοσυνη.

FOR THE YOUNG.

CHRISTMAS AND ITS CUSTOMS.

[From *Cousin Eustace*—Edited by the Rev. W. J. E. BENNETT.]

"What is the origin of putting up holly and evergreens at Christmas?" Willie asked.

"The custom is said to be derived from the Pagans," Eustace answered; "and among the Druids it existed also. Apparently the early Christians delighted to decorate their churches with branches and flowers at all festival times; and we find St. Jerome's friend, Nepotian, mentioned as remarkable for his assiduity in decking his church with flowers and vine branches. All our old English authors bear witness to the custom among ourselves; and some would transfer the Roman emblem of triumph seen in the laurel to the victory gained over the powers of darkness by the Coming of Christ. There is a nice little bit of poetry for you about it, Willie,—

'From ev'ry hedge is pluck'd, by eager hands,
The holly branch with prickly leaves replete,
And fraught with berries of a crimson hue,
Which, torn asunder from its parent trunk,
Is straightway taken to the neighb'ring towns,
Where windows, mantels, candlesticks, and shelves,
Quarts, pints, decanters, pipkins, basons, jugs,
And other articles of household ware,
The verdant garb confess.'"

"There is a nice old book of Christmas carols somewhere among your books," Willie said. "I saw one just fit for a match to this. It began,—

'Lo! now is come our joyful'st feast!'"

(Eustace went on with it smiling),—

"'Let every man be jolly,
Each roome with yvie leaves is drest,
And every post with holly.
Now, all our neighbours' chimneys smoke,
And Christmas blocks are burning;
Their ovens they with bakt-meats choke,
And all their spits are turning.
Without the door let sorrow lie;
And if, for cold, it hap to die,
Wee'l bury it in a Christmas pye,
And evermore be merry.'

That is what you meant, Willie? But I will give you a better one, from Poor Robin's Almanack for 1695,—

'Now thrice welcome Christmas,
Which brings us good cheer,
Minc'd pies and plum porridge,
Good ale and strong beer;
With pig, goose, and capon,
The best that may be,
So well doth the weather
And our stomachs agree.

Observe how the chimneys
Do smoke all about;
The cooks are providing
For dinner, no doubt;
But those on whose tables
No victuals appear,
O may they keep Lent
All the rest of the year.

With holly and ivy,
So green and so gay,
We deck up our houses
As fresh as the day;
With bays and rosemary,
And lawrel compleat,
And every one now
Is a king in conceit.'"

"Capital, capital!" Willie exclaimed. "I like that very much indeed!"

"Well, then, see whether you like a graver one as much,—some lines of our dear old George Herbert,—

'The shepherds sing, and shall I silent be?
My GOD, no hymn for Thee?
My soul's a shepherd too: a flock it feeds
Of thoughts, and words, and deeds.
The pasture is Thy Word; the streams, Thy Grace,
Enriching all the place.
Shepherd and flock shall sing, and all my powers
Out-sing the daylight hours.'"

"Those horrid Puritans!" Willie exclaimed, "to want to do away with Christmas!"

"Yes, Willie; they even objected to mince pies and plum-porridge as most wicked food. Here is a rhyme for you, illustrating their unpleasant doctrine,—

'All plums the prophets' sons defy,
And spice-broths are too hot;
Treason's in a December pye,
And death within the pot.

Christmas farewell, thy days I fear,
And merry days, are done;
So they may keep feasts all the year,
Our Saviour shall have none.

Gone are those golden days of yore,
When Christmas was a high day;
Whose sports we now shall see no more;
'Tis turned into Good Friday.'"

GOD'S CHILDREN.

I wish now to tell you what God did for the souls of two children, who, unlike each other in every thing else, were alike in this, that they were both God's children, both evidently watched over and cared for by Him, both guided and trained by Him for a heavenly inheritance. One of these children died young, and has not long passed out of the world; the other lived to a good old age, and many hundred years have passed since she fell asleep in Jesus. One was poor, the other rich, but both were children of the same Father, and were loved and cared for by the same compassionate Saviour.

A few years ago, a little girl who had attended the school at W—— for some time, was taken ill. She was always thought a good child, and had given little trouble to her teachers. But it was not God's will that she should serve Him long on earth. Her sickness increased, and it was soon evident to those around her, that she would not be long with them. She was quite aware of her danger, and desired her clergyman to come and visit her. When he came he was surprised to find her in great distress of mind. She thought she had been so sinful that she could never be forgiven. Now the clergyman well knew that there is none who is righteous and who sinneth not. He knew that even an innocent child, as man's judgment would think it, must yet seem sinful in God's eyes, for "He chargeth even His angels with folly." Even young children have cause to call themselves "miserable sinners." Still, knowing how good a girl she had been at school (and her parents said she had always been obedient and good at home also), he was much surprised at finding so overwhelming a sense of sinfulness weighing down her young spirit. He pressed her to know in what way she thought she had offended God beyond the hope of forgiveness, and she very wisely opened her grief to her spiritual pastor, and told him what she had done. It seemed that some time before she had told a lie. A pane in the school window had been broken by her, and in a moment of cowardice she denied that she had done it. This seemed to her so great a sin as to cut off all hope of pardon. It seemed to dye her soul with so black a stain that nothing could wash it off for ever; she refused to be comforted. Her pastor told her that it was true it was a great sin, but the mercy of God was greater. He reminded her that Christ Jesus came to save even "the chief of sinners." He told her of the fountain of a Saviour's blood which cleanseth from all sin. She heard, and confessed that it was quite true, but she was convinced that she had sinned past hope of pardon, it was too great a sin in her, so well as she had been taught, ever to be forgiven.

Things went on in this way for some time: her minister felt sure this sense of sinfulness was a sign of that broken and contrite heart which God would not despise. He thought with sorrow how many there were who, though burdened with greater and more numerous sins, yet lived at ease and as if they were in no danger. He said to himself, Alas! how many children think nothing of telling a lie! surely though it is so great a sin, God who has given to this dear child the grace of repentance, will, in His own time, give her also the grace of pardon; surely she must some day prove the truth of the promise, "Blessed are they that mourn, for they shall be comforted." But still he went again and again, and found that he could not console her; he could not find one among the many precious promises of God's word which seemed to suit her case, or which she could take home to herself.

One day however she received him with a smile which seemed to say that hope had dawned upon her soul, and so it was. What God's minister could not do, God Himself had done. A better teacher and comforter had been there, and poured in the soothing balm which that bruised spirit so sorely needed: she had begun to hope, and with hope the peace of God was stealing into her troubled heart. And what do you think had comforted her? it was a text which no doubt she had often heard and read without much attention; it was this verse of the eighty-ninth Psalm, "Nevertheless, My loving kindness will I not utterly take from him." Perhaps when you have heard these words you have never thought they were worth much attention; many parts of God's word seem more striking and instructive: yet these words were written by the direction of the Holy Spirit, and they were not written in vain. This word of God did not "return unto Him void;" that is, without effect, without doing any good, but it "accomplished that which He pleased, and prospered in the thing whereto He sent it." (Isaiah, iv. 11.) This text came into her mind, as we say, and immediately it seemed to her that this was exactly what she wanted. God will not utterly take His loving kindness from me, she said; not utterly, that is, not entirely take it away: He will not altogether give me up, and cast me quite away, sinner though I am. It seemed to her humble mind that this was not too great a promise even for her. She shrunk in her great humility, and partly it may be from weakness of faith, from taking to herself and applying to her own case the large promises of full and perfect forgiveness, of the crown of eternal life offered to all God's loving and obedient children. But she thought she might take comfort from this verse, and hope that in spite of her sin God's mercy was not quite exhausted, her hope not utterly and entirely destroyed for evermore. When the child had told her pastor all this, he could only feel that here he saw the finger of God at work: he confessed that God's ways are not our ways, and gave thanks to Him who though He is the maker and ruler of all worlds, yet stoops to behold the things that are on earth, and by His gracious providence was evidently taking so much care and pains for the salvation of one little child. He bruised that He might heal; He made the arrow of repentance sink deep into her heart, that through the deep wound He might pour in abundantly into her soul the oil and wine, the cleansing blood of her Saviour, and the healing, comforting, and sanctifying grace of Christ's Spirit. Soon after she died in peace, content to trust her soul to His care who seemed to have assured her that He would not cast her utterly away.—*Penny Post.*

The Case of the Escaped Novice.

We briefly mentioned, the other week, the escape of Miss Josephine Bunkley from St. Joseph's Convent, Maryland, and, in connection with that notice, we have been asked to contradict the misrepresentations of the case, which it appears have been published; and a letter, with that view, from the Mother Superior, has been handed us for the purpose. This letter, which is too long for publication entire, goes elaborately into the subject, in order to show that Miss Bunkley's becoming an inmate of the Nunnery was her own free choice, and that at no time was she under the slightest physical restraint as to her residence there. "About ten years ago," the Mother Superior states, "Miss Bunkley, of her own accord, came here and made a spiritual retreat, that is, spent some days in meditation and prayer. She then expressed an ardent desire to become a Sister of Charity—a member of our society. As she was yet young, and a convert to the Catholic faith, she was required to take time for mature consideration, and was not received. One year after this, she again applied by letter to be admitted as a candidate, and was authorized to come here on trial. She accordingly entered the noviciate, as others always do, to try her vocation, perfectly free to leave us at any hour on any day she might please to select, and with the express and often repeated assurance given her by us that she would do wrong to stay with us, unless she did so freely and from the conviction that she was doing the will of God, and seeking her own happiness by remaining. During the ten months she was with us she not only appeared happy, but constantly professed to be so, and thus continued to express herself up to the very eve of her departure. Every one who knows anything of us at all, knows that she had only to say the word, and she could have left us without difficulty, and in a becoming manner, at any time she pleased. Many novices have left us, after trying their vocation here, who can testify how readily and cheerfully they were aided by us in departing. Many who wished to stay have been induced by us to go, when we were satisfied that they were not called by Providence to the hardships and sacrifices of a religious life."

Various details are then gone into, in corroboration of this assertion of entire free-will, and liberty of action, on the part of the novices. But what we have extracted above contains the pith of the vindication, and is sufficient, therefore, for the purpose of doing an act of justice to the Lady Superior and other authorities of the Convent. It may be but fair to add, however, that there is also in the letter a conclusive refutation of the calumnious report, that the inmates of the institution had "died by inches," and were "wasting in silent despair,"—the victims of a cruel imprisonment. There appears to have been no foundation for so scandalous an aspersion.

It is only fair, however, to the cause of truth, and to Miss Bunkley herself, to give the following letter which she has addressed to the *New York Herald*:—

Norfolk, Dec. 14, 1854.

SIR,—I perceive that in the *Herald* of the 12th inst., there is published a letter from the Lady Superior, in relation to my recent escape from St. Joseph's Convent, near Emmetsburg, Md.

This letter is couched in such terms, and has so apparent an air of charity and truthfulness, that it would not be wonderful if it were generally credited. Let it be so for the present; but the American public will shortly have an opportunity of judging between us, and I do not fear the result of their verdict, when the whole truth is made known, notwithstanding the unfair means by which it has been attempted to be forestalled.

JOSEPHINE M. BUNKLEY.

"Repent and believe the Gospel, for why will ye die, why will ye perish eternally? Have you any reason for it?—None in the world but your own wills. Christ hath told you in plain terms, "Him that cometh to me I will in no wise cast out." But if you will not come unto Him, who can help that? Will not your blood be upon your own heads? What could Christ have done more for you than He hath done? What could He have suffered more than He hath suffered? How could He call you to Him more plainly and pathetically than He doth? But if, after all this, you will not come unto Him, you must even thank yourselves for all the torments you must ere long suffer and undergo."—*Bishop Beveridge.*

If "it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," let our hearts grow warm with gratitude's most holy fires. Let His way of salvation be our way; His truth our truth, and His life our life.—*Bishop Chase.*

THE CHURCHMAN.

NEW YORK, DECEMBER 23, 1854.

All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTES OF THE WEEK.

—Trinity Churchyard, it is satisfactory to find, will be spared the ruthless, heartless, and godless desecration with which it has for some time past been threatened. The manes of the fathers and founders of our city, the patriots and protectors of our country, are not to be impiously sacrificed upon the altar of Mammon. The cause of religion and right has triumphed in our City Council Board. The question of making a public highway through it, the construction of which would have necessitated the contemptuous excavation and removal of the bones of some thousands of our departed citizens, has been decided against by a majority of three to one. We trust, therefore, that it is now set at rest for ever. Reflections, it seems, were again cast out against the Corporation of Trinity Church, for the stand they have so resolutely and worthily made against this sacrilegious scheme. But surely it was, on every account, most uncharitable and unfair. The Corporation of Trinity Church have a duty to discharge, of an infinitely higher and more sacred nature than the City Corporation could possibly have in such a matter as this. They are in trust for the continual protection and preservation of the last resting-place of some thousands of the honoured dead. They are responsible for the safe keeping of the burial-ground and its perpetuity as such. The place was legally conveyed to that Corporation, to be appropriated to that solemn use, *for ever*. And the Church consecrated it with her hallowed rites, reverently setting it apart for Christian burial, *for all time to come*. The Corporation of Trinity Church, therefore, had no option, as men who had a due regard for their moral and religious obligations. To their honour, they have done their duty firmly and uncompromisingly; and the city at large, we feel well persuaded, must deeply respect them for it.

—The case of the Bishop of Illinois, it would appear, has been grossly misrepresented by a party in the Church, which is invariably calumniating and persecuting toward those whose churchmanship is higher and truer than their own, and who are therefore objects of envy, hatred, malice, and all uncharitableness from them. We have had this odious propensity illustrated very forcibly and fatally in the case of a Bishop nearer home. It will be seen by a statement we publish in our Church Intelligence, signed by two highly respectable Presbyters of the diocese, that the misrepresentations which have been propagated by a certain portion of the press—at the instigation, it is to be feared, of members of his own Convention—are such as were evidently designed to place their Bishop in an unfavourable light before the diocese, and the whole Church. His words have been misapplied—his meaning has been misinterpreted—his intentions have been aspersed. Now, for any of those who owe him, in his high and holy office, their reverence and respect, their allegiance and submission, to have been parties to such mischievous slanders, is really very sad. We are not insensible to the importance, we will even say the indispensableness, of the Bishop residing in his diocese. The Bishop himself admits it all, and is anxious to carry it into effect. But there must be a residence provided for him; and notwithstanding the munificent contribution from his own private means, which he was ready to make in furtherance of such a provision—a provision, not for himself only, but for the Bishops, his successors, for all time to come—he appears to have been thwarted in his praiseworthy object by the very men who affect the greatest anxiety about his immediately going to reside permanently among them. The Bishop of Illinois, it should be remembered, gets no salary—his Episcopal labours have so far been quite gratuitous. And although we are sure that the Right Rev. Prelate would never think of alleging this as his exoneration from any responsibility he is under toward his diocese—whether as to his residence in it, or any other duty—yet we think it entitles him to some little forbearance, and some little courtesy, to keep the truth and justice he has a right to expect quite out of the question.

—The Presbyterians, we observe, are taking the lead of us in one very important point of Public Worship,—they are taking steps to get rid of that most anomalous usage, so universal among us, of *reading* what should be *sung*. At a recent Synod of their body, they took up the subject of Psalmody generally, with the view to improvement in its adaptation as a portion of Divine Service. But what we are more particularly struck with, is the fact, that, in a resolution unanimously adopted, they determined to have included in a Book of Psalmody to be prepared, "the Psalms in the prose authorized translation *to be adapted for chanting*." This is a progress in the right direction which we only wish we could see in operation among ourselves. For, as the Rector of Christ Church, Louisville, very justly says—as we have had occasion to show before—"it detracts very much from the popular efficiency of our service to *read* instead of *singing* the Psalter. *We might as well read the hymns.* Psalms and hymns were all made to be sung." The word *Psalm*, indeed, means *song*. The commonest propriety, therefore, must suggest their being *sung*, or *chanted*—not *read*. Our Presbyterians, in preparing to carry out this common sense view of the case, are only following the example of the English Dissenters. And they are all, no doubt, finding out, that as "it will give an animation, a richness, and a power to the service which it does not possess as ordinarily performed," it is sure to be popular, while it can scarcely fail to be edifying. Would that we might see such right ideas prevail in our own communion.

—The Lutherans are setting us a good example. They are exciting an interest in education *upon right principles*. That cannot be either a sound or salutary system which excludes Christian teaching. And the Church, in this land, has a most urgent and responsible duty, we cannot but think, to discharge in this particular. "Schools, academies, seminaries, and other institutions of learning," says the *Lutheran Standard*, "under the direct control of the Church, should be built up wherever she has an existence; until every church shall have its schoolhouse, and higher grade institutions shall be multiplied in due proportion; that the children of the Church may become really educated, not only in reference to the things of this life, but in those also which are even more indispensable, affecting their interests, not only here, but in the future world." Would that this object could be generally attained! Especially is it needed among the masses of our population. It is there that such influences are the least extended, though the most required. They are, to a vast extent, no doubt, obtaining an education, such as it is; but it is not such as will make them Churchmen, or Christians, at all. We, like our respected Lutheran contemporary, decidedly favor the widest possible diffusion of knowledge; but not of that kind which only supplies power to the naturally infidel heart: knowledge *unsanctified* is to the natural man *only* power for evil. For the principle is most truthful and profitable, that "while children are trained in a knowledge of the arts and sciences, they should, at the same time, be reared under the influence of the Word of God, that by the moulding hand of divine grace, holiness of heart and life may be developed in them." The Church, then, we repeat, has a deep interest, and an especial duty, in the education of those among whom she is set as a beacon-light,—to enlighten them by her instructions, and to guide them thereby, through that spiritual aid which she is the medium of imparting, into all truth.

—We cannot expect to have any community of interest with a journal like the Charleston *Mercury*. There can be no sympathy between us—nothing either religious, social, or political, in common. We should indeed suspect ourselves if we supposed there was. To find, therefore, that The Churchman is the object of its unjust and unchristian aspersion, can excite no surprise, and give no uneasiness. Abuse from such a quarter were much more honourable than commendation. And yet we cannot but observe how his heart misgives him, when he is constrained to confess, that he will not—which, being interpreted, means he dare not—let his readers see the article in question! Did he consider them too ignorant or too imbecile to form a correct judgment upon the subject, although aided by his own impassioned, indignant eloquence? Or does he feel his office to be that of *overseer* to his white brethren and equals, and that they must go hither and thither, must use or refrain, at the crack of his whip, without indulging the belief that they have souls of their own? Whatever motive may have actuated him, one thing is plain,—that he has not the least faith in his own cause, but fears its exposure to the blighting, blasting influences of religious truth.

CHRISTMAS.

The hallowed time of Christmas is so universally acknowledged throughout Christendom, that one's only wonder is at the sad disproportion of anything that deserves the name of Christianity in the world, to the prevalence of this outward homage to its Divine Founder, on the festival of His Nativity.

"Hark, the herald Angels sing,
Glory to the new-born King."

And Christians may well join in these immortal strains of the celestial choir. For to them He is indeed the heaven-born Prince of Peace—to them the Son of righteousness, that has brought to them life and light, and is risen with healing in His wings. But not to the world, which hated His appearing, and still hates His presence, however it may assume His name. "Marvel not, my brethren, if the world hate you," are His own precious words, rendered more precious still by the sympathetic rememoration, "Ye know it hated Me, before it hated you." And so it continues to do—and so it will continue, until it is subdued by His all-powerful influence.

Still, it is a hallowed time. The world bears ample testimony to this,—it has done so, from generation to generation, through all the centuries of time since the Christian era began; and to this day it is doing so, as generally and as heartily as ever. Yes—it is a hallowed time; as well it may. It was an occasion of solemn awe, yet of holy exultation, such as the world never saw before, and will never see again, until heaven and earth shall pass away. When the Angel of the Lord came down upon those "holy and humble men of heart," to whom the good tidings of great joy were first communicated, "and the glory of the Lord shone round about them, and they were sore afraid,"—afraid for the awfulness and hallowedness of the time. And this reverential feeling still prevails.

"Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long;
And then they say no spirit dares stir abroad;
The nights are wholesome; then no planets strike:
No fairy takes, nor witch hath power to charm,—
So hallowed and so gracious is the time."

Such are the words which Shakespeare puts into the mouth of Marcellus; and they indicate very forcibly what used to be the popular idea throughout Christendom at this holy season—an idea which, whatever may be its tinges of that which the world is so ready to call *superstition*, was yet the sign and symptom of a feeling of reverence, of which we have but too much reason, in this age of boasted enlightenment, to deplore the decay.

It is in the Church Catholic—as most fitting it should—that this, the Birth-day of our Lord and Saviour, is still kept and celebrated as a Great Festival. St. Gregory terms it "the festival of festivals"; and St. Chrysostom, "the chief of all festivals." And the Church in this country has, of course, adopted it, with other Catholic observances, as worthy of all honour in a Christian land. With the sects it has no other place than it has with the world. They are, one and all, we believe, in this as in too many other respects, "conformed to this world," rather than "transformed by the renewing of their mind," as the Apostle has admonished. Our sacred edifices, in many instances—and they are adopting the time-honoured custom more and more—are decked with evergreens, which not only remind us of His unfading beauty, but of that, His divine attribute, which the Holy Spirit has significantly and emphatically designated "The Branch"; while undoubtedly they are at the same time fit emblems of the time of which God, by the Prophet Isaiah, hath said—"I will plant in the wilderness the *cedar*, the *shittah tree*, and the *myrtle*, and the *olive tree*; I will set in the desert the *fir tree*, and the *pine*, and the *box tree*, together."

Worldly wisdom and puritanical prejudice scoff at all this. They deride the idea of any such ancient, hallowed observances, however conducive they may be to the spread of Christian influences. Its very name, they say, smacks of corruption and superstition, being nothing more nor less than that of a Roman mass-day. As well might we refuse to have a Wednesday among the days of the week, because the name is derived from "Woden, god of the Saxons." But, whatever may have been the abuses of the Festivals of the Church, they have proved to be among the strongest bulwarks of our most holy religion; for with them is identified the various and important events and facts which are connected with, and which illustrate, the Gospel Dispensation. And much more truly and emphatically may it be said of the round of seasons of the Christian, than those of the natural year—

"These, as they change, Almighty Father, these
Are but the varied God. The rolling year
Is full of Thee!"

Can it be unimportant, in the Christian economy—can it be unavailing in the Church's career—that congregations of all classes of the people throughout the land—or throughout all Christendom, in whatever lands extended—should be reminded by the services of this hallowed season, that in the fulness of time Christ Jesus, who had been typified by ceremonies from the beginning of the world, was born in Bethlehem of Judea, according to ancient promise, to live as the exemplar of the Divine doctrine he taught—to attest by miracles the truth of His heavenly mission—and to die as an atonement for the sins of the whole world,—if the world would but avail itself of the merit of the sacrifice! Is it possible, we say, that the annual recognition and celebration of so great and glorious an event, can be otherwise than interesting and important, in a high degree, to any Christian community?

But the means and appliances of such an occasion—the good-will it evokes, the charity it elicits, the hospitality it provokes, the social converse it excites, the family re-unions it produces, even the conviviality it instigates—all this, sanctified, more or less, as it is or ought to be, by the hallowed and hallowing influences of such a season, cannot but exert the happiest influence upon society. Who that has enjoyed, whether in the domestic or the social circle, the innocent and joyous festivities of Christmas-tide, can have been insensible to their charm, or unimproved by their effect? What happy parties are not those which assemble, in the spirit of so hallowed a time, to enjoy the intercourse of Christian love and friendship—the interchange of Christian sympathies and amenities!

"O, meetings worthy of the gods, exclaimed
The Sabine Bard. O, meetings, I reply,
More to be priz'd and coveted than yours,
As more illumin'd, and with nobler truths,
That I, and mine, and those we love enjoy!"

May we not say, then, as citizens, no less than as Churchmen, of the Christian and social observance of such a season as this, *Esto Perpetua!* Yes—*Be thou perpetuated:* let thy benign, thy hallowing influences shed their blessings all around—emanating, as they must, from the Church, as their source and centre—until the full fruition of that glorious Dispensation, under which they prevail, and by which they are directed!

CHURCH PRINCIPLES.

A statement has been going the rounds of the press in this country, on the authority of a Low Church journal in England, that the Bishop of Oxford had declared of the views of his brother, ex-Archdeacon Wilberforce, upon the subject of the Real Presence in the Holy Eucharist, that "they were the only views which at the present time were likely to save the English Church." This, we have reason to know, was one of those mischievous misrepresentations which are continually issuing from the same quarter. It was not the *extreme* views of his brother which the exemplary Prelate referred to in any thing he said as to the salvation of our Mother Church, but such views only as were consistent with the doctrines of the Church, but which the disaffected party in question were constantly ridiculing and repudiating. And what the Bishop more immediately alluded to, as that which had been too long systematically set aside by those who boast of being peculiarly and *par excellence* Evangelical, was the doctrine of Sacramental Grace—or, in other words, the efficacy of the Holy Sacraments, as means of grace, in the sense, the integrity, and the reality which the Church attaches to them. This it is, the denial of which has so much vitiated and enervated the Church, both there and here. They are great and indispensable Catholic verities that are involved—and it is most true that they constitute that which, being essential to the Church's existence, must be thoroughly maintained if we would save the Church from the dangers which now so imminently threaten her.

In the very rudiments of our religion this truth is set forth. Our very Catechism teaches us that the two Sacraments are "necessary to salvation—that is to say Baptism and the Supper of the Lord." Here, then, we have, in the very outset of our Church teaching, the truth attested of that Sacramental system which the self-styled Evangelicals despise and deny. Baptismal Regeneration is distinctly and unequivocally taught in the Catechism, where it declares of those to whom the Sacrament of Baptism is duly administered, that "being by nature born in sin and the children of wrath, they are thereby made the children of grace;" while of the Sacrament of the Lord's Supper it is with equal explicitness and undoubtedness declared, that in it the Body and Blood of Christ "are spiritually taken and received."

Again, our 19th, 23d, and 36th Articles of Religion maintain as necessary to the very being of the visible Church, the Sacraments, the Christian Ministry, the Apostolic Succession of that Ministry, or the handing down from generation to generation "the gifts which our Lord when He ascended up on high gave unto men"—gave unto them expressly "for the perfecting (or compacting) of the Saints, for the work of the Ministry, for the edifying of the Body of Christ"—that is, of the Church of Christ. If then these gifts are necessary for so great and important, not to say indispensable a purpose, how is it possible that they can, with impunity, be repudiated in the Church? The truth, therefore, is self-evident, that the maintenance of principles thus divine in their nature, as they are divinely set forth to us, must be essential to the welfare, nay, to the very existence, of any branch, wherever planted, of the Church Catholic and Apostolic. Modern liberality, we know, would brush it all away—would brush away not only what it presumes to think the superfluous organization of the visible Church, but all that it deems mysterious, and therefore superfluous, in its doctrines. But is it not all mysterious? Are not the most essential elements of the Christian Faith "*holy mysteries?*" And are not all those who minister at our altars what the Apostle styles "Stewards of the *mysteries* of God?"

These, then, are *Church Principles*, immutable, inviolable. They are articles of the Catholic Faith which, from the Apostles' times to the present, have been received by the Church in one only way. And to regard subjects like these, which an Apostle has declared to be principles of the doctrines of Christ, and which have respect to the efficacy of those Sacraments which God has given to be the food of our souls,—to regard such as open questions, even, is to confuse the boundaries of truth and error, and to sacrifice the eternal truth of God's Revelation to the ever-fleeting shadows of a miserable expediency.

The Church is a witness to the Truth. And all her ministers and members are also so many witnesses. "We are witnesses," says Sewell, "to a positive, definite, guarded, exclusive, unambiguous body of doctrine, entrusted to our keeping, and to be demanded of us before the tribunal of Christ, at the day of judgment. In this body of doctrine, we can hear nothing, endure nothing, of *lax terms, vague comprehensions, compromises, equivocations*. Christianity is a Revelation. A Revelation which reveals nothing is no Revelation; and a Revelation which reveals nothing definite reveals nothing at all. If there is any truth in Christianity, there must be a Creed; and if a Creed, it must be exclusive of all contradictions to it. This is the first truth to be cherished in our hearts, and to be proclaimed boldly to the world."* We are undoubtedly all this—Scripture plainly and forcibly attests it. But though, in all that is essential to salvation, only witnesses, yet let us, as the same orthodox and eloquent Divine enjoins, "Let us, as we value truth, scrupulously and humbly distinguish between the body of Apostolic doctrine,—made by Christ essential to Salvation, enshrined by His Holy Spirit in Apostolic Creeds, and confirmed by Holy Scriptures,—and any addition whatever, or interpretation of our own; anything which bears the stamp of man, and which men may be allowed to controvert, without impugning the testimony of God. It is the absence of this distinction between God's truth, handed down to us from the Apostles, by the historical testimony of the Catholic Church, and human deductions and reasonings, which creates, at this day, such jealousies, tempts such unbelief in scoffers, encourages, in too ardent minds, dreams of a spiritual despotism over the intellects of men, which never can be realized in this day, and never ought to have been realized in any day. I am sure that it is the greatest stumbling-block in the path of men without and even within the Church. Let us struggle to remove it."† Yes—*let us struggle to remove it!* It is a bounden duty, and one in which we may all, without presumption, bear a part. May God aid and strengthen us, humbly, but earnestly and faithfully, to do our part in such a duty!

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* Sewell's Sermons—Oxford.

† Ibid

SLIGHTING THE SACRAMENTS.

It is not without reluctance and regret that we venture to call in question the churchmanship displayed in a sermon, recently published, which was preached by the Bishop of Massachusetts, the other day, on the occasion of the consecration of the Bishop of Iowa; but its tendency, we humbly conceive, is so mischievous, in these days of laxity and latitudinarianism—so dangerous to the orthodox teaching of the Church—so insidious, in short, against some of its fundamental principles, as the Divine institution it professes to be—that we cannot refrain from a brief animadversion on one or two of its most prominent features. We should hesitate the more in doing so, but for the circumstance of the sermon having been sent to us, we may reasonably suppose, for notice in our columns. Our criticism has thus been invited; and we can only regret that, in the exercise of our honest and independent judgment, it is impossible for us to speak of it otherwise than in terms of condemnation.

It might be enough to say in one word, that it is not a Church sermon, though delivered at the consecration of a Bishop of the Church. It is only such a sermon as one might have expected from a Presbyterian, a Baptist, or a Congregationalist.

We are far from meaning to impugn what is asserted of the doctrine of *justification by faith*—believing, with our XIth Article, that it is "a most wholesome doctrine, and very full of comfort." But when it is added in the sermon, that this doctrine is to be taken "as distinguished from any attempts on the part of man to justify himself by the reception of Sacraments, through the hands of a regularly-constituted Ministry—thus placing between himself and the one Mediator another mediator, and hiding the only Name whereby we can be saved effectually from the view"—there is a broad insinuation thrown out, if not a positive implication made, against that sacramental system, which actually involves what is vital and essential in the Church. If, as the Catechism of the Church distinctly teaches, the Sacraments are "necessary to salvation," their "reception through the hands of a regularly-constituted Ministry" cannot be possibly set aside in any scheme of justification; and there can be no available justification "as distinguished from" such reception. The faith, indeed, by which we are to be justified must comprehend such reception. The "Great Reformers of the Church of England," we admit with the Right Reverend Preacher, "incorporated this same blessed doctrine"—of justification by faith—"among the articles of belief." But they incorporated also the equally-blessed doctrine, not only of the efficacy of the Sacraments, but of their indispensable influences, as the means of the Divine grace without which our faith will be vain. For is it not declared, in the same Catechism, that there must be a "faith whereby we steadfastly believe the promises of God made to us in the Sacraments?"

It would be presumptuous in us to enter upon any Scriptural proofs of the spiritual efficacy of the Sacraments. But we may be allowed to adduce, very briefly, one or two testimonies of the Fathers and the "Great Reformers," to that effect.

And, first, of Baptism. *St. Gregory* says of it, that "it is a vehicle to Heaven—a departure with Christ out of this world—a transmutation of the whole man—an initiation into a better state." *St. Basil* calls it the "life-giving grace,"—and, which is most pertinent to the present point, that "faith and Baptism are two ways of salvation, akin to and inseparable from each other." Again, the "Faith is perfected by Baptism, and Baptism has its foundation in Faith." *St. Cyril* says: "Jesus was baptized, not to receive forgiveness of sins, for he was sinless; but, being sinless, to grant Divine grace and dignity to the baptized;" and that, "by Baptism the sting of death is destroyed." Then as to the "Great Reformers," *Cranmer* says: "For Baptism is not water alone, and nothing else beside, but it is the water of God, and hath His strength by the Word of God, and hath the seal of His promise." "For He is Almighty, and able to work in us by Baptism forgiveness of our sins, and all those wonderful effects and operations for the which He hath ordained the same." *Ridley* declares: "Even so in Baptism the body is washed with the visible water, and the soul is cleansed from filth by the invisible Holy Ghost." *Latimer* also declares: "Now this Sacrament of Baptism is a thing of great weight; for it ascertaineth and assureth us, that like as the water washeth the body, and cleanseth it, so the blood of Christ our Saviour cleanseth and washeth the same from all filth and uncleanness of sin."

Next, as to the other Sacrament—the Lord's Supper. *Irenæus* says—and he, be it remembered, was the disciple of Polycarp, who was himself the disciple of St. John—"Our flesh partakes of life when nourished by the Body and Blood of Christ." Again—"As bread, an earthly thing, receiving the Spirit who descends upon it at the Invocation, is Eucharist, consisting of two things, an earthly and a heavenly; so our flesh, though formed of the dust of the ground, yet receiving the Eucharist, and, by its blessed conveyance, the Holy Spirit, is made, instead of animal, spiritual." *St. Basil*—"For we eat His flesh and drink His blood, when we receive the Communion, through the incarnation and sensible Life of the Word and Wisdom." And *St. Cyril*—"Therefore with fullest assurance let us partake as of the Body and Blood of Christ; for in the figure of bread is given to them His body, and in the figure of wine His blood; that thou by partaking of the Body and Blood of Christ, mightest be made of the same body and blood with Him." The "Great Reformers," again, are equally decisive. *Cranmer* says—"But I do as plainly speak as I can, that Christ's Body and Blood be given to us indeed; yet not corporally and carnally, but spiritually and effectually." And—"Therefore I never said of the whole Supper, that it is but a signification, or a bare memory of Christ's death; but I teach that it is a spiritual refreshing, wherein our souls be fed and nourished with Christ's very flesh and blood to eternal life." *Ridley* declares—"But now my brethren, think not because I disallow that presence (the material or corporal) that I therefore go about to take away the true presence of Christ's Body in His Supper rightly and duly administered, which is grounded upon the Word of God, and made more plain by the commentaries of the faithful Fathers. They that think so of me, the Lord knoweth how far they are deceived." And the same blessed martyr for the Truth, avows his agreement with Cyprian, Cyril, Athanasius, Basil, and Augustine, and all the other venerable Fathers of the Church, that it is "the communion and partaking of Christ's very Body and Blood," as that without which we have no spiritual life in us. While *Jewel* says, that "with Tertullian, Origen, Ambrose, Jerome, Crysostom, Dionysius, and many other Catholic Fathers," he can clearly affirm, that "in the Sacrament of the Lord's Supper, the Body and Blood of our Lord is truly exhibited to believers; that is, the enlivening flesh of the Son of God; the Bread that comes from above, the nourishment of immortality, the Grace, the Truth, and the Life—that it is, the Communion of the Body and Blood of Christ, by the participation of which we are quickened, strengthened, and fed to immortality, and by which we are conjoined, united, and incorporated with Christ, that we may remain in Him, and He in us."

We could extend such testimonies to any length, for they pervade all our records of the venerable Fathers and Great Reformers of the Church. But surely we have quoted sufficient to show how deplorably in error he must be, who takes upon him to slight those Holy Sacraments which are thus attested to be so full of that grace which is essential to our spiritual life. Certainly "by faith are ye saved"—but how? Why, it is added, "*through grace*"? And this grace we receive through the Sacraments. By them we receive divine gifts—the gift of our more thorough incorporation with Christ; the gift of the Holy Ghost, in greater measure—its deep and complete embodiment in our natural soul, so as to become one with us, and we with it. May we not retort his own misdirected words, and say, "If this be so, woe unto those who are ordained to instruct the people, if their teachings from the pulpit draw any obscuring doubts around a verity, which the Bible and the Prayer Book have made so distinctly luminous!" and "especially to those to whom it appertains to admit men to the sacred office!" To slight, to depreciate, to contemn those Sacraments which, on the testimony of Apostles, Fathers, Martyrs—and our own Prayer Book—are to be held and received as essential attributes of the Christian scheme, and solemn verities of the Church, is to undermine the Church's very foundations, and to pull down its sacred system about our ears. Surely, if there be any force in the words read in all our churches in last Sunday's Epistle—"Let a man so account of us, as of the ministers of Christ and stewards of the mysteries of God—moreover, it is required in stewards that a man be found *faithful*"—surely, we say, if there be any force, any meaning, in such words, to trifle with such mysteries, to detract, to invalidate them, in any of their influences, must be a fearful thing!

Our space obliges us to confine these animadversions—for the present at least—to this simple point of the Sacraments. It is one, undoubtedly, which if it does not involve all the rest, at any rate eclipses them all, by its vast importance. But were it otherwise, we should have no heart for going much into further detail. The task is ungracious and unsatisfactory enough as it is. We have done, however, but that which we were invited to do. The sermon in question was doubtless sent to us to be taken notice of, and we have honestly and frankly said what we think of it, and at the same time have given our reasons for the opinion we have expressed. We have done so with pain; but we have done it as a duty. It is an illustration of one of those cases to which Bruyere alludes, when he says—"Duty is what goes most against the grain, because in doing that, we do only what we are strictly obliged to, and are seldom much commended for it—commendation being the most powerful incitement to laudable actions, and to animate us in our enterprises."

THOUGHTS ON CURRENT EVENTS.

The proceedings against Archdeacon Denison are exciting attention on the other side of the water. The ostensible motive of those who are urging on those proceedings is that of establishing the doctrine of the Church to be, that none but the faithful receive beneficially the Holy Sacrament of the Lord's Supper. We are not of opinion that the Archdeacon has ever intended to impugn that doctrine. His error—for we believe him to be in one—consists in attempting to reduce the doctrine of the Holy Sacrament, of which he is writing, to a logical precision, of which no really Christian doctrine is susceptible. Every peculiarly Christian doctrine involves more or less of mystery, and all mysteries lie out of the sphere of logic. We cannot safely draw deductions from facts of which we do not understand the qualifications, for which we must allow in applying those deductions. It is a neglect of this principle which has given rise to the doctrine of transubstantiation, and to the exaggerated Romish doctrine of baptism, which treats the newly-baptized person as entirely renewed from the dominion of original sin, and restored to the state of paradisaical innocence. We think the attempt of the Archdeacon objectionable, as tending to introduce the evil of over-precise logic into a very sacred part of theology; but we are not aware that it has led him into any plainly-erroneous teaching. A greater error was his attempt to force upon the candidates for orders in the diocese, in which he held the office of examining-chaplain, that which was at most a logical deduction from the teaching of the Church, as her proper teaching.

Neither of these errors is, however, peculiar to the Archdeacon. The school in the Church which is furthest removed from his opinions do exactly the same things. They apply logic to the mysteries of Christianity, and reason them away, and they expect every one to adopt their views as those of the Church. This class of persons misunderstand Mr. Denison's view, and consider him as maintaining the proposition, that the unfaithful and wicked communicant does receive beneficially the Sacrament of the Body and Blood of Christ. With their mode of considering the subject, and with the cast of mind implied in that mode, it is impossible that they should follow the Archdeacon's reasonings, which must to them seem shadowy and unsubstantial. But there is reason to believe that those immediately concerned in the proceedings design something more than is apparent, and think this a favourable opportunity for getting what they will claim to be a decision of the Church of England in favour of the Zuinglian doctrine. This is a negation of any presence whatever of our Blessed Lord in the Holy Communion, other than that by which he is present everywhere. The means by which they design to effect this object present a curious illustration of the working of the English connection between Church and State, and are worthy of some notice.

Ever since the Reformation the State has arrogated to itself the right of regulating the modes of proceeding by which the laws of the Church are to be enforced. By a statute which was passed in the reign of Elizabeth, it is provided that it shall be an offence to controvert the doctrine of the Thirty-nine Articles; and this is the very offence of which Archdeacon Denison is accused;—but the statute which constitutes the offence does not make it punishable in a civil court. It regards it as an ecclesiastical offence, and remits the exercise of discipline in such cases to the ecclesiastical authority, the Bishop of the diocese. But the authority which he derives under the Act must be exercised in a forensic form; that is, according to English usages, not by the Bishop at all, but by a lay judge deputed by him.

At a later period, during the reign of the present Queen, an Act of Parliament was passed which introduced a system about as un-Church-like as can well be conceived. The Bishop of the diocese is altogether removed from his proper office of judge, and is merely authorized to send the case by what are called letters of request to the Court of Arches, to be tried by a lay judge, deputed by the Archbishop. From the Court of Arches an appeal lies to the Judicial Committee of the Privy Council. This is composed of the Lord President of the Council, and all those members who hold, or have held, certain judicial offices, to whom are joined as assessors, in ecclesiastical cases, those Bishops who are members of the Council.

The law of which we have last spoken authorizes an alternative mode of proceeding, in which the Bishop is allowed to issue a commission to proper persons to enquire into the matters complained of, and to act upon their report. But it also contains a provision, that if the living of the accused clergyman be in the patronage of the Bishop of the diocese, the Bishop shall not have power to issue such commission, but that power is transferred to the Archbishop of the Province.

Archdeacon Denison, as the incumbent of East Brent, is, therefore, for this purpose subject to the jurisdiction of the Archbishop of Canterbury, the diocese of Bath and Wells, in which it is situate, being in the Province of Canterbury. An application was accordingly made to that Prelate to issue a commission. This he then declined to do, assigning as a reason a highly laudable dislike to bring such sacred questions into public and forensic discussion; he, therefore, sent the case to the then Bishop of Bath and Wells, to be acted upon under the other branch of the law. The Bishop of Bath and Wells, participating in the laudable feelings of his Metropolitan, corresponded with Archdeacon Denison; and having satisfied himself of the purity of that gentleman's intentions, privately admonished him as to his future course, and did not issue any letters of request.

Beside the two grave errors into which the Archdeacon fell, as we have above suggested, in matter of doctrine and morals, he committed another, in point of prudence, so gross as to amount to a moral wrong. He courted judicial investigation into the soundness of his opinions. This was little short of madness, for no man could have expected the proceedings to have been terminated short of the Judicial Committee of the Privy Council. There this grave and delicate question as to the doctrine of the Church of England must be discussed and decided by mere lawyers, knowing nothing of theology, some of them not even nominally members of the Church, while the only light which could be admitted from theologians would be furnished by the two Archbishops, both deeply pledged against Mr. Denison's views, and the Bishop of London, who, as the *Record* would persuade us, is also so pledged. The result of the proceeding could not be doubted. Archdeacon Denison, nevertheless, at first courted such proceedings. The late Archdeacon of the West Riding of Yorkshire did the same thing, but with this marked difference,—Mr. Denison discovered his error, and is now endeavoring to stave off the trial; Mr. Wilberforce to the last courted the proceeding, probably because he was desirous of that which he would have called the committal of the Church of England to a heretical dogma.

All these things have made the parties who are prosecuting Mr. Denison more zealous. They have applied to the Archbishop of Canterbury again, and he has issued a commission to inquire into the matter. The Archdeacon has protested against this, because he considers the proceedings of the late Bishop of Bath and Wells as amounting to a trial and settlement of the matter. He puts this on the ground that the Bishop proceeded under the statute which authorizes him to send letters of request. But the Archbishop was not disposed to admit the plea. The Archdeacon then applied to the Court of Queen's Bench for a writ of prohibition, forbidding the Archbishop to proceed further in the matter; they, however, argued it upon the ground that the Bishop of Bath and Wells had acted under the statute of Elizabeth. The Court decided that this ground was untenable, for the later statute abrogates the law of Elizabeth as to the mode of proceeeing. Moreover, the Court held that the proceeding could not be under that statute, because it was not in a forensic form. We have no doubt that the Court was right on both grounds. But the legal consequence of their decision is, that the proceeding goes on. Lord Campbell, Presbyterian though he be, gave the Archbishop a hint that he had better not stir the matter; but we fear that Dr. Sumner is too far committed. We wait the result with great anxiety. H. D. E.

Baltimore, Dec. 16, 1854.

* * *

It is an indisputable fact that, taking the whole United States together, much more money is expended for the single article of cigars, than for all the common schools in the Union.

NOTES AND COMMENTS.

Something Good.—Under this sophistical title our friends of the *Banner* have, with much more malice than wit, given insertion to a paltry piece of querulousness from a pretended correspondent, charging us with ignorance, and so forth, because a paragraph relating to a body of Presbyterians in South Carolina, in the hurry of making-up our paper, inadvertently appeared in its columns, under a wrong head! Now, this is really very pitiful work. It would be pitiful and contemptible enough, if it were confined to the hyper—we trust, in charity, we may not say hypo—critical "correspondent"; but, followed-up, as it is, by an editorial note, spitefully stigmatizing it as "an appropriate little illustration of at least his (the editor's) fitness for the post he occupies," it becomes, though not less mean and miserable, yet so infinitely more malignant and hateful, that one's only wonder is, any respectable clergymen should be found so indifferent to all propriety, moral and religious, as to have their names paraded at the top and title of a publication which could circulate such venom. The real *gravamen*, we are well aware, of our faultiness in their eyes—and this it is which constitutes with them our unfitness for the post we have been called upon to occupy—is that we have dared to call in question the religious decency and "fitness" of men solemnly set apart to "the holy office of the Priesthood" to become editors of newspapers,—men who have acknowledged in the presence of God, "into how high a dignity and to how weighty an office and charge" they have been called, as Priests; and how incumbent upon them it was that they should thenceforth never cease their ministerial labour, care, and diligence, in the discharge of their pastoral duties—and, "for this cause, how they ought to forsake and set aside all worldly cares and studies." One could scarcely have a more "appropriate little illustration" than this single act of petty spitefulness affords, of how completely men so ordained, and with such vows upon them, are disqualified for an office which thus betrays them into the indulgence of the most uncharitable feelings, and entangles them in bitter contentions and unholy strife—all the very opposite of those "fruits of the Spirit" which one looks for more particularly in those who have professed to be placed, and to act under, His special influence. We are perhaps bestowing too much notice upon so very paltry a thing as the attack itself undoubtedly is; but there are principles, it will be seen, involved in its publication, which we wish we could impress, with anything like earnestness, upon our reverend but irascible friends of the *Banner*.

Church Music.—For once, happily, we can agree with the *Episcopal Recorder*,—or, at any rate, with one of its congenial correspondents, who, in its last issue, makes "An Appeal for Church Music." We quite agree with the remark, that "the practice, so prevalent in our Church, of appropriating opera music to the service of the Sanctuary, and the consequent conversion of our services to the use of Mammon, has been the source of deep regret to many of our communion." It is one of the crying evils of our day, in this country. For *it is* something very like a "conversion of our services"—the services of God's Sanctuary—"to the use of Mammon." It is more than this—it is a hindrance to all congregational praise and thanksgiving—it is making a mockery, in fact, of our Public Worship, which professes to comprehend in its performance all who go to it. It is not only the kind of music, that is objectionable, but the manner of its use,—the very idea of having vocalists stuck up in a gallery to sing to the congregation, being altogether out of character with the *worship* of the Sanctuary. "*We* praise thee, O God; *we* acknowledge Thee to be the Lord." "O come let *us* sing unto the Lord: let *us* heartily rejoice in the strength of *our* salvation." Not the orchestra—not a band of professional and highly-paid vocalists; but the worshippers, the congregation: we see the ill-effect of this vicious system in the conduct of too many congregations, which is that of mere idle, staring listeners, rather than serious, sincere, and devout worshippers. It is too generally more like the audience of an Opera House, or a Concert Room—to which, we quite agree, the music itself is often much more appropriate—than a Place of Worship, that Sanctuary of the Lord which He has commanded us to reverence. Ladies lolling at ease in their comfortably-cushioned seats, smirking, dangling their fans, and indulging in other kinds of luxuriousness, which are all well enough, perhaps, elsewhere, but are utterly out of place in God's House, and in what ought to be His Worship.

But although thus far cordially concurring with the writer in the *Recorder*, we must demur to the reluctance he shows to go fairly into the subject. "It is not our purpose," he says, "at this time to refer to the evil as it has grown and expanded under the genial auspices of the musical worldly-minded, but to strike, if possible, at the root of the tree, and call attention to a taste which is being fostered in our children, for tunes of a light and trifling character, over the more solid and appropriate music in which we so greatly abound." Now, we regret this exceedingly. It is grievous to see one who is sensible of what is wrong thus shrink from asserting what is right—diverting attention from it, in fact, to a matter that is of infinitely inferior importance. The first thing to be done is to endeavour to avert the greater and more crying evil. The rest will all follow in due course.

The True Means.—Our respected contemporary, the *Western Episcopalian*, is utterly mistaken in supposing that Ireland "has been quite surfeited with these Church principles, namely, Apostolic Succession, Baptismal Regeneration, and Church Authority, for centuries, but has now found out a more excellent way." The very reverse of this is the fact. It is owing to the want of such Church principles—the "true means"—that the Reformed Church has "for centuries" prospered so little in that country. The *Evangelical* system—falsely so-called—has had its full play, and has been found utterly unavailing to counteract Popery, or to impart anything like vitality to the Reformed Church. And it is only now that "these Church principles, namely, Apostolical Succession, Baptismal Regeneration, and Church Authority," are beginning to exert their influence in the Church, that a revival is taking place—Popery is being combated—and true religion promoted. *This* is "the more excellent way" which is being "found out." *This* is "the true means," which will ever best succeed in reanimating the Church, whether on yon side of the Atlantic or on this. Experience is proving it beyond all further cavil or dispute.

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Doctrinal Decay.—We see it stated in some of our exchanges that last year 70 Congregational churches in New Hampshire reported no infant baptisms, and this year 90 report none. This fact goes to prove a most important truth, which must sooner or later be known, that all Puritan theology is essentially baptistic in principle, and will eventually eradicate infant baptism from its creed.—*Calendar*.

HEBDOMADARY.

Saturday, Dec. 23.—This is a holy day—being an Ember Day.

Sunday, Dec. 24.—*Fourth Sunday in Advent.*—The Collect for this Sunday is a prayer that God would "come among us, and with great might succour us," that sin and wickedness may not let and hinder us in the race we have to run, but that through His grace and mercy we may speedily be holpen and delivered.

This is also Christmas Eve—the introduction to that glorious festival in which all Christendom, with one accord, rejoices and is glad.

Monday, Dec. 25.—*Christmas Day.*—The day on which the Universal Church celebrates the Nativity, or Birth-day, of our Lord and Saviour Jesus Christ. The observation of this day is of great antiquity. We learn from the Decretal Epistles, that Telesephorus, who lived in the reign of Antoninus Pius, ordered Divine Service to be celebrated, and an angelical hymn to be sung the night before the Nativity. And as another evidence of its ancient observance, it may be mentioned that while the persecution raged under Dioclesian, who kept his court at Nicomedia, that tyrant, among other acts of cruelty, finding multitudes of Christians assembled to celebrate the Nativity, commanded the church doors to be shut, and fire put to the building, which soon reduced them and the building to ashes. We are not aware that its observance was ever objected to by any professing to be Christians until the time of the English Puritans; and there is an order of Parliament still preserved in the British Museum, dated Dec. 24, 1652, directing "that no observation shall be had of the five and twentieth day of December, commonly called Christmas Day, nor any solemnity used or exercised in churches upon that day in respect thereof." And it is also on record, that the town-crier of Canterbury proclaimed that "Christmas, and all other superstitious festivals, should be put down, and a market held on Christmas Day." This, however, has had no effect in checking the prevalence of festivity, in England, on so memorable a day; though in Presbyterian Scotland it is still disregarded, save by the members of the Anglo-Catholic Church. The religious observances of this Great Festival are highly and solemnly appropriate. And the customs and ceremonies which give the day so joyous a character, are all in keeping with the happy assurance of "Peace on earth, good-will toward men."

Tuesday, Dec. 26.—*St. Stephen's Day.*—"Yesterday," writes St. Augustine, "we kept the day on which the King of Martyrs was born into the world. To-day is the birth-day of the first of earthly martyrs." While we thank God for the first martyr, St. Stephen, we pray that God will bless us in like manner. As he suffered, we in our degree also suffer. Suffering is the lot of all flesh, and peculiarly so of Christians. It is the condition most blessed under the Gospel; it is the path to glory. St. Stephen was supported in his sufferings. He was, also, directed in his duty. He rendered not evil for evil, but, like his Divine Master, prayed for his murderers. Our prayer is, that *we*, also, may be thus supported and directed; that Christ, who "ever liveth to make intercession for us," will succour us in this world; will pray the Father for us, that we fall not in time of trial," but that both living and dying we may be "the Lord's."

Wednesday, Dec. 27.—*St. John's Day.*—The "beloved disciple's" Day—St. John the Evangelist: so called from the Greek term, which signifies the messenger of glad tidings. It will be remembered he was a Gallilean by birth—the son of Zebedee and Salome. He exercised his ministry in Asia Minor; and having excited enemies through preaching the doctrines of Christ, he was carried prisoner from Ephesus to Rome, in the year 92. Subsequently to this, he was banished to the Isle of Patmos, where he wrote his Revelation. He was afterward recalled from his exile by Nero, and then returned to Ephesus. His three Epistles were written with reference to some prevailing heresies of the times: and the scope of his Gospel, which was his last work, shows that the Apostle had in view the same deniers of the Divinity of the Saviour. He survived till the reign of Trojan, and died a natural death at the age of nearly 100 years—though he had been attempted to be martyred, by being cast into a cauldron of boiling oil, from which he was miraculously delivered.

Thursday, Dec. 28.—*Holy Innocents' Day.*—The design of this Festival is to commemorate one of the most thrilling events in the Gospel history—the general slaughter by Herod of young children to have accomplished the death of the Infant Jesus. They are called Innocents from the term *innocentes*, or *innocente*—harmless babes, altogether incapable of defending themselves from the malice of their inhuman persecutors. The celebration of this martyrdom is very ancient. The day has sometimes been called Childermas Day. And we learn from old chronicles and traditions, that it used to be counted as especially unlucky to begin anything on this day; no one would be married on it; and it is said that King Edward IV's coronation was postponed from the day appointed, in order to avoid its taking place on Childermas Day. Formerly there used to be processions of children on this day, as on other more special Saints' days; but in the year 1540 King Henry VIII. put a stop to this custom by special proclamation.

Early Piety.—We cannot begin too early in life with the religious culture. It is *a child* that is to be "trained up in the way he should go." And we may depend upon it, that if we would make deep and indelible impressions, we must act upon the heart and mind when they are soft and impressible. It is under this conviction that we have examined with so much pleasure a little book just published by Hooker of Philadelphia, entitled "Houres of Adolie." It is compiled from the "Diary and Houres of Ladye Adolie, a Faithful Childe," who lived in the reign of Queen Mary, which was an anxious and perilous time for our Mother Church, when the young, even, of both sexes, suffered martyrdom, as this noble child is supposed to have done, for the Truth's sake. The thoughts and prayers which fortified this youthful soldier of the Cross in the fiery trial through which she had to pass, are here presented; and they are eminently calculated to edify and strengthen us all—but especially the young, to whose tender susceptibilities they are particularly adapted. The publication has emanated from a good quarter. It is dedicated, under the initials G. H. D., to the inmates of St. Mary's Hall and Burlington College.

* * *

Prayer Books.—It is pleasing to observe how popular a Christmas present a handsome Prayer Book has become, and how much of elegant art has been bestowed upon their external ornament. But we had no idea, until the other day that we had an opportunity of inspecting the stock of such books, kept on hand by Messrs. Stanford & Swords, of this city, in how great a variety of splendid bindings they may now be obtained. They far outvie all other books, whether in the tasteful elegance of their devices and decorations, or the substantial beauty of their general getting-up; and we question if there is any similar concern, even in Europe, where a more attractive display of these books can be seen than in the establishment alluded to.

* * *

Middle Age Geography.—One can have no very correct conception of the geographical position of the world in the Middle Ages, without an Atlas of that period. The history of medieval times is most interesting and instructive; but, to comprehend it truly and fully, we must have a right idea of the geography of the period. For purposes of study this is most important, and scarcely less so for those of reference. It is with this impression that we hail with welcome the publication by the Appletons of a Historico-Geographical Atlas of the Middle Ages, containing a series of Six General Maps, delineating the migrations of the Northern and Eastern nations, together with the States arising from their fusion with the ancient Roman Empire in Europe, Western Asia, and Northern Africa, from its close to the middle of the fifteenth century. It is republished from the great historico-geographical hand-atlas of Dr. Charles Spruner, Major of Engineers in the kingdom of Bavaria; and there is given with it a concise explanatory description, by Adolphus Louis Kœppen, Professor of History in Franklin and Marshall College, Pennsylvania. The work is got up in superior style; and it is, perhaps, the only publication of the kind, of any merit, that has appeared in the United States.

* * *

Christmas Divertisement.—A novel and beautiful juvenile divertisement, admirably adapted for the Christmas holidays, is just issued by Messrs. Crosby, Nichols & Co., of Boston. It is entitled "Fanny Gray—A History of her Life;" and consists of a poem, accompanied by six figures illustrative of her career, from poverty and obscurity, to competence and gentility—the same face fitting to the several figures with their diversified dresses, exhibiting, very graphically, the changes in her social position, while illustrating, most interestingly, her physiognomical adaptation to the varied scenes and circumstances of her life. It is an elegant and attractive piece of amusement for young people; and, as a Christmas present, it cannot fail to be highly popular.

The Wonderful Mirror.—This is another little Christmas gift-book from the same publishing firm. It has many attractions for the juvenile circle. It is all about a "wonderful mirror;" and the shadows it throws out are full of magic, yet abiding interest. They are shadows, too, which are suggestive of good and useful thoughts; and they are, therefore, calculated to have a moral, as well as a pleasing effect, upon the youthful mind. It is in all respects admirably adapted to

"Teach the young idea how to shoot."

* * *

REVIVALIST IRREGULARITIES.

The *Gospel Messenger* thus reprobates an attempt which it appears is being made in certain quarters to induce members of the Church to adopt the expedient of "Social Prayer Meetings"—"to be conducted after the manner which prevails among the denominations around us." We cordially concur in the remarks of our respected contemporary:—

An attempt is now making in certain quarters to induce Episcopalians to adopt the expedient of "social prayer meetings," to be conducted after the manner which prevails among the denominations around us. For a Churchman to favour them, is to abandon all the arguments in favour of a Liturgy. For whatever reason he may have for preferring to have public worship on Sunday conducted according to a prescribed form, is of equal force in reference to week-day services. The Liturgy is a prominent feature in the Church system—to assert that it is not expedient to use it when Christians assemble to worship God, is to yield one of our strongest points. It is urged that our Church system is not opposed to prayer meetings of this kind, because "the service of the Church contemplates some silent extemporaneous prayer on the part of the Clergy and people. No Collects are set out to be used by the worshippers at entering or leaving the Church—and in the ordination of a priest, she actually encourages it, and directs silence to be maintained in the midst of the ceremony, that this act may be suitably performed." Now granting that this is an encouragement of extemporaneous prayer at all,—we ask, is it extemporaneous *public* prayer? Is it extemporaneous prayer where one person leads and the others are expected to follow? If not, then with what grace is this urged as an argument in favor of "associations for social devotion?"

We would not say by any means that they who are urging forward this new measure *intend* any disloyalty to the Church, but the arguments they use show an entire want of confidence in our system, and a desire to introduce some of the most objectionable features of the sects. Thus it is contended that the religious community is languid, and there is a coldness in the Church; and the remedy proposed is not a firmer adherance to Church principles, not a deeper participation of its spirit, but the introduction of what the Church does not recognize, but is the distinguishing feature of those who are bitterly hostile to our whole system. In other words, because they can find in the Church, no remedy for religious coldness, they would bring forward practices which are utterly opposed to the Church system and spirit. Are they remedies? Ask those who from principle use them. Take up any of their papers, and you will read of religious coldness in the denominations. Attend their public worship, and you will hear the congregation informed through the medium of an address to the Deity, that it is a season of languor and "declension." They are not remedies. They are unhealthy stimulants, which leave the people more languid than before.

If our "evangelical" brethren would seek to "revive" the Church, and make her members thoroughly energetic in the cause of Christ, let them do what they have never yet done, carry out in its fullness the Church system. They surely will not deny that were each worshipper to join fervently and devoutly in the prayers of the Liturgy, there would be no coldness; were their people to spare time from their business to attend week day-services, and join in them properly, there would be no complaint of lukewarmness among our members. In short, were the Church system fully carried out, and were our people taught to love it and act upon it, all this languor, lukewarmness, and coldness, would vanish. Is it not so? Then why resort to other means before we have fairly tried our own?

This is no time to abandon an inch of our ground as Churchmen. The denominations—in all thankfulness, and to their credit be it said,—are labouring in their way and according to their means against the enemy of souls. But we ask what mean these new books which we see on the shelves and counters of every bookstore—these "pre-composed forms of prayer" for family and social use, written by Presbyterians? What means the silence of the Presbyterian press and pulpit with regard to that late powerful article in the *Edinburgh Review* in favour of a Presbyterian Liturgy for public worship? It means just this, that after years of experiment, they are opening their eyes to the defects of their own system. They see that the only remedy, if any, for the decay of Orthodoxy in their midst, is to be sought in a return to the use of pre composed forms of prayer. Is this a time for us to abandon our own strongholds, and take our position upon ground which they are leaving as untenable? Our "evangelical" brethren may say they are not in favor of the entire disuse of a Liturgy. True, but they are throwing down the barriers that guard it, and as this is a "progressive" age, they will find that there are plenty of uneasy spirits who will begin where they leave off, and endeavour to carry on the work of destruction, until the Book of Common Prayer is laid on the same shelf with John Knox's Liturgy.

* * *

The Rite of Baptism in Norway.—Before the act of baptism, the priest laid his hand on the head of each child, severally, and blessed it; then, after sprinkling it three several times as he pronounced the name of each of the three Persons in the Trinity, he stepped forward to the doors of the choir, and presented the new Christian to the congregation, saying: "In the name of the Holy Trinity, this child is now, through holy baptism, received as a member of the Christian Church, and hath right given him to all the privileges joined therewith: God give His grace, that he, all the days of his life, may fulfil this his baptismal covenant."

After a general thanksgiving for the new birth of the children, and a general exhortation to the sponsors on the subject of their duties, the congregation struck up another hymn from the Bede Psalmer, while the children were carried round the altar, which does not stand as in our churches, close to the wall, but has a passage left behind it, possibly for this purpose, the sponsors depositing on it their offerings as they passed.—*Newland's Forest Scenes in Norway and Sweden.*

Be quick in resolving, and bold and determined in execution.

* * *

A man is hindered and distracted in proportion as he draweth external matter unto himself.

PIOUS PROVERBS AND REFLECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

XVIII.

Broad and spacious is the road to infernal life; there are enticements and death-bringing pleasures. There the devil flattereth, that he may deceive; smileth, that he may endamage; allureth, that he may destroy.—*Cyprian in Ep.*

O you, sons of Adam, you covetous generations, what have ye to do with earthly riches, which are neither true nor yours; gold and silver are real earth, red and white, which only the error of man makes, or rather reputes, precious; in short, if they be yours, carry them with you.—*S. Bernard, Lib. de Consid.*

A Christian in worldly company should be like a traveller in a storm; making haste out of it.

As there is foolish wisdom, so there is a wise ignorance; in not prying into God's ark; and not inquiring into things not revealed. I would fain know all that I need, and all that I may; I leave God's secrets to Himself. It is happy for me that God makes me of His court, though not of His council.—*Bishop Hall.*

In all the assaults of the evil nature, look at, pant after, and, as much as possible, sink into the meekness and humility of God's Holy Lamb and thy Redeemer.

God never leaves any till they first leave him.—*M. Henry.*

A Parson's Wife in Norway.—"The Priestess Nordlingen, as she was called, a smiling, pretty-looking woman, much younger than her husband, was occupied in laying the cloth for aftonsmad, assisted by the Dowager Priestess, who lived now on the other side of the little stream, but being on excellent terms with her late husband's successor, spent a good deal more of her time in her old home than she did in her new one. Servants they had, both of them, in plenty, for the præster are among the richest in the land; but no Norwegian wife is above acting as butler and housekeeper, and no Norwegian damsel, froken though she be, is above waiting at table. It does not seem quite the thing to an English gentleman, to have the ladies waiting upon him; but certainly in the Norwegian grammar, if they have one, the masculine is more worthy than the feminine."—*Newland's Forest Scenes in Norway and Sweden.*

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Decline of Socinianism.—The religious census of England gives 229 Socinian congregations, with 29,612 hearers—about 120 each. The Secretary of the "British Unitarian Association" reports:—"Not only are there upward of thirty of our congregations of some standing now in want of ministers, but the number of such vacancies is rapidly becoming greater, from the removal of some of our brethren by death, and the secession from the pastoral office of others who seek in other professions and pursuits for employment more congenial with their tastes, or for the means of a decent livelihood, which their ministerial sphere seemed unable to yield them."

* * *

If God did not take us to Himself, by death, few would go to Him of their own accord.

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LITERATURE.

"The End of Controversy" Controverted. A Refutation of Milner's "End of Controversy," in a series of Letters addressed to the most Reverend Francis Patrick Kenrick, Roman Catholic Archbishop of Baltimore; by John H. Hopkins, D.D., LL.D., Bishop of Vermont. 2 vols. Pudney & Russell.

The personal application of the argument of these Letters to Archbishop Kenrick grew out of a publication some time since by him, in a reply to a volume by Bishop Hopkins, entitled *The Church of Rome.* The latter invited a public discussion of the questions at issue which was declined, and a newspaper controversy proffered, which, in its turn, was wisely refused by Bishop Hopkins, who, however, promised to write upon the topics involved. This work he has now accomplished in the volumes before us. As a definite aim for his mark, that he may be under no imputation of fighting shadows, he has taken, as the most popular and able work on the Romanist side, the accepted publication of Bishop Milner, entitled "The End of Controversy," and exposed its positions and assumptions to a thorough handling; mainly resting the attack in a course of historical investigation of the claims of the Romish Church. A vast fund of reading is brought to the work, through which the Papacy is attacked and Protestantism defended, with equal vigor. This historical narrative gives to the work a popular interest. Every one may follow the easy style in which it is written. Bishop Hopkins holds a skilful pen for this line of discussion. He follows Milner from point to point with method, and always writes with fulness and clearness. As an indication of his "short and easy method" we may refer to his contrast of the English with the Romish system. Milner charges upon the Church of England, as its rule of faith that the Bible is received "according as it is understood by each particular reader of it." To this Bishop Hopkins answers decidedly, not so. The Church of England is as authoritative as the Church of Rome, as it speaks "according to the interpretation of the Primitive Church, embodied and distinctly set forth in her own established standard of doctrine and worship, the Prayer Book." To say nothing of the greater purity of doctrine involved, as a simple question of teaching, our own system is shown to be more thorough and effective in the following particulars. In the first place, she pronounces in her services "the voice of the Lord and the voice of the Church," in the use of the Bible and Prayer Book, in the common language of the people; while, on the contrary, "the modern Church of Rome does not give her judgment directly to the people at all, but keeps her Council of Trent in Latin, keeps her public Liturgy in Latin, keeps her selections from the Bible in Latin, so that the people never hear either the Word of God, or the judgment of their Church, save only so far as their particular priest sees fit to deliver it." Then as this instruction is given to the people as well as the priest, the fidelity of the latter is constantly promoted by the knowledge and watchfulness of the former. Rome, beside, has no catechetical institution answering to our public and declared catechism of the young, so that a most important part of Education is left to the chances of information or wisdom on the part of the priest, who has the matter in his own hands. That he is not uniformly instructed, a glance at the tenets of Romish Catholicism in different parts of the world, will convince any enquirer. The reports brought home to us, for instance, of the superstitions of South America, by travellers, afford ready evidence on this point: while for our own Church, in whatever part of the world it is met with, whether in its establishments in England, its voluntary system in America, its branches in the British Colonies, and its Missionary operations everywhere, in various languages and in all climes, it tells the same uniform story of Catholic faith. In point of catholicity and simple agreement there can be no question between the two systems. There is, as another illustration, the close, concealed system of the Confessional—which throws the power of the Romish ecclesiastical system, whatever it is, into the hands of the priest. *Quis custodiet ipsos custodes?* "In a word," as Bishop Hopkins charges Archbishop Kenrick, "with you the Church teaches only her priests; while with us, she teaches and constantly regulates the whole body of the faithful. With you, so far as the laity are concerned, the priest is everything. With us, they hear the Church and the priest together. With you the priest is admitted to be fallible, and yet you bind the people to his dictates as if he were infallible, in the secret tribunal of the Confessional, where, should he be tempted to go astray, there is no way provided for the remedy. With us, he has no powers beyond the public sanction of the Church, and no opportunity to abuse those powers without the certainty of exposure."

We shall not follow our author into his exhibition of the corruption of Rome, and his comparative defence of Protestantism, where both systems have fallen into practical errors of conduct. There is a vast fund of information on all these topics, but as a guide to the volumes, which promise to be widely read, we may present the author's own review of his line of argument. Still addressing Archbishop Kenrick, he says, in conclusion:—

> I began by showing the true historical facts of the English Reformation, in opposition to the absurd and false statements of our adversary; and proved the real state of the case by the highest testimony, from your own most respectable and authoritative writers.
>
> The first axioms of Dr. Milner, that *Christ has appointed some rule or method of learning His revelation;* that this rule must be *an unerring one*, and that it must be *adapted to the capacities and situation of mankind in general*, I willingly accepted, precisely as he laid them down; because they are just and reasonable.
>
> His accusation against Protestants, that they held the Holy Scripture to be that rule, *according to each individual's conception of its meaning*, I proved to be in no respect applicable to the Church of England, because our Articles and whole system, while they maintain the Bible as THE RULE OF FAITH, carefully protect it from the *abuses of private judgment*, and define the *true interpretation* of the Word of God according to the fixed sense of pure Christian antiquity. I agreed, likewise, to his statement that the Gospel provided not only for the *law of faith*, but also for the *commissioned ministry*, whose office it was to apply it, in the actual work of the Church, to the end of time. And I showed that the authority of the Church, as the *living interpreter*, was secured to a vastly greater extent and more practical efficiency by the Church of England, than by the Church of Rome, since with you, the Church only *teaches the priests*, while with us, *the people* as well as the priests HEAR THE CHURCH continually.
>
> I proved next, however, that the ancient Church of Israel was also a divine institution, founded by the express authority of God, in the midst of signs and wonders, with its inspired Scriptures as the rule of faith and practice, and its commissioned priests as judges and interpreters, and a sure promise of perpetuity forever. That notwithstanding all this, that divine Church became awfully corrupted by false worship and idolatry, in the course of time. That this corruption, together with the judgments of Heaven consequent upon it, was all predicted by Moses and the other prophets, as were, likewise, the reformation of Israel and their reinstatement in the divine favor, in the last days. And I then proved that the Church of Christ, under the Gospel dispensation, had also become corrupted. That this corruption was, in like manner, foreseen and plainly foretold by the inspired Apostles; so that if, in point of fact, it had continued united and pure up to the present period, that alone would constitute a ground of doubt, as to the prophetic certainty of the New Testament Scriptures.
>
> I then proceeded to give a regular statement of the history and progress of corruption in the Church of Christ, in which I took for my basis, as to the facts, the authority of the fathers, the Councils, and your own historian, Fleury; thus assuming nothing but what was distinctly proved by your own witnesses, and clearly showing that there was a general complaint of flagrant corruption throughout all Europe, and an urgent call for Reformation on all sides, for seven centuries together, before any real reformation was effected.
>
> This series of historical testimonies being closed, I recurred to the argument of Dr. Milner, and proved from all the primitive fathers that the *rule of faith in the early Catholic Church was the* WRITTEN WORD OF GOD, OR THE HOLY SCRIPTURES, and that the only place allowed by them to tradition was in the office of *interpretation*, which great principles our Church has most carefully preserved and embodied in her whole system. And hence it resulted that the notion of an *unwritten Word of God*, on which Rome founds her rule of faith in all those points which are not in the Bible, was in truth *uncatholic, false,* and *substantially heretical.*
>
> My next labour was to justify the Church of England against the allegations of your favourite author, with respect to her version of the Bible, her Canon of Scripture, and her historical independence of the Church of Rome.
>
> And then, I considered the great question, "Which is the true Church?" according to your author's own characteristic notes of *Unity, Sanctity, Catholicity,* and *Apostolicity*, and proved that by the principles of Scripture, of the fathers, and of right reason, the Church of England had the advantage, in all these respects, over the claims of the Church of Rome.
>
> In answer to the third series of Dr. Milner's letters, I exhibited the true scriptural and Catholic doctrine against your corrupt worship of the Virgin and the saints, of relics and images; your purgatory, indulgences, celibacy, and private and compulsory confessional; your antichristian Papal sovereignty, your laws against heretics, and your system of persecution. And throughout the whole, I trust that I have fully vindicated the honour of God's own word, THE HOLY SCRIPTURES; the character of His Church, according to the ancient rule of *real Catholicism;* and the irrefragable authority by which our own Communion is entitled to claim the highest place in Christendom, as the faithful exponent of the original, divine, pure, and Apostolic system.

Southward Ho! A Spell of Sunshine. By W. Gilmore Simms. Redfield.

A miscellany volume of tale, sketch, narrative, and disquisition, of which the main theme is the illustration of Southern incidents and ways of thinking. A party of travellers are embarked in a steamer from New York for Charleston, and relieve the monotony of the voyage by story telling, after the manner of the Decameron, with various dialogue and discussion in the interval. The stories take a wide range of romance from the ancient Etruscan to modern South American adventure, including historic and poetic legends from our own country; and are such a collection as could be furnished by few American writers beside Mr. Simms, whose *repertoire* of materials in this line is very extensive. They show great readiness in seizing the strong points in situation, and are effective in dramatic treatment. The conversational matter is made to illustrate the leading Southern characteristics and points of difference, as well of scenery as of men and manners from the North. A due understanding of the latter would correct many false impressions generally entertained. In a chapter particularly devoted to this subject, a number of these little understood topics are commented upon with considerable ingenuity. The writer exhibits, for instance, the effects of a peculiarly agricultural life, in its advantages and disadvantages, as compared with the trading and commercial pursuits of the North. The absence of large cities is compensated by the more free habits of living in the open air, the development of personal character and independence, and the growth of a liberal hospitality. On the other hand something is lost in the want of condensation and opportunities for combined action. There are fewer towns, but "Every plantation is a village," furnished with its blacksmith, carpenter, wheelwright, and even shoemaker—wanting only its post-office to flourish on the map with the name of its proprietor. If the land appears neglected compared with the parcel cultivation of other portions of the country—"it is the small plat only which you can put in a bandbox condition." The planter is prosperous, because it is only his surplus product which is sent to market. There are no poor houses or poor rates. The effect of competition is not immediately felt as in more thickly settled regions. There is little struggle for show or effect, but the substantials of ease and comfort, favoured by an indulgent climate. There is much value in these suggestions, which should be taken into account in making up an estimate of Southern living. They are thrown out in *Southward Ho* in a bold dashing bravura style, which is itself a Southern characteristic. Even the occasional diffuseness is a trait of this kind. It belongs to a country where language assumes some of the exuberance of the vegetation.

But there are luxuries and necessities of civilization, not to be got out of the soil, and this want must be provided. Money only will purchase them, and in spite of his immunities the planter must add to his resources. This stimulus is felt, and the South is rapidly developing its means by railroads and manufactures, which must beget towns and cities, and bring the social life into a nearer approximation with the North. This seems to be fully admitted in passages like the following:

> "With your views, you are then satisfied that your people should continue rural occupations exclusively, to the rejection of manufactures."
>
> "By no means. I am anxious, on the contrary, that our people should embark in every department of art and trade for which they themselves or our climate may be fitted, if only that we may be perfectly independent of our Northern brethren. We have abundance of water-power, all over the South; we have the operatives on the spot; and we raise all the raw materials necessary for manufactures. Our water-power never congeals with frost; our operatives never work short, or strike for increased wages, for we always keep them well fed and well clothed; we pension their aged; we protect and provide for their young; and, instead of being sickly at the toils we impose—puny and perishing—they are always fat and frolicsome, and always on the increase; and cotton is every day passing into more general use, as clothing for the poorer races of mankind. But, in the introduction of manufactures, I do not propose that we should neglect or abandon any of our staples: I propose that we should only employ our surplus population and lands for the purpose. There are large tracts of territory, for example, in the Carolinas, which answer for neither cotton, tobacco, nor the smaller grains. In these very regions, there is water-power in abundance; and where this is not the case, there is fuel in inexhaustible abundance, for the use of steam-power. I propose to increase the wealth of the State by the application of these regions to their proper use."

Climate, however, will always create substantial differences, and the great demand for cotton throughout the world will keep up indefinitely the ideal planter's life. New York will sell the crop, and go on accumulating its show and luxuries out of its portion of the profits. It leads a feverish mercantile life, and must be paid for its sacrifices.

A due portion of the book is taken up with descriptions of scenery and landscape. We take one or two of these. There is an account of Harper's Ferry somewhat at war with Jefferson's famous passage:—

HARPER'S FERRY.

> "Harper's Ferry disappointed me," said one of the party. In fact, the traveller wonders at that extravagance of admiration, which, in the case of Mr. Jefferson and others, dilated in terms of such wonder and admiration, upon the sublimity and grandeur of a scene, which in no place rises above the picturesque; It is impossible for anybody to identify any spot in this neighborhood with the scene described by the sage of Monticello. But Jefferson, though a very great man, in certain respects, was also, no little of a humbug. His superlatives were apt to be bestowed, even where his imagination was unexcited. It is barely possible that he himself felt the wonders which he discribed as visible in this region; but to most other persons his description appears to be the superb of hyperbole. The scene is undoubtedly a fine one—pleasing and picturesque. The junction of two broad rivers at the feet of double mountain ranges, can not be otherwise. Beauty is here, and dignity, and the eye lingers with gratification upon the sweet pictures which are made of the scene, at the rising and the setting of the sun. Standing upon a jagged peak below the junction, and suffering the eye to sweep over the two broad gorges within its range—green slopes gradually ascending from, or abrupt rocks sullenly hanging above, the shallow waters glittering in the sunlight, you will naturally choose a hundred different spots upon which you would fancy the appearance of a Gothic or Grecian cottage. But no ideas of majesty, grandeur, force, power, or sublimity, lift you into the regions of enthusiasm. The rivers are shallow and forceless. There are no impetuous rages, no fierce impulsive gushings, no fearful strifes with crag and boulder—no storms, no torrents, no agonies of conflict between rock and river. The waters are not only placid, but quiet even to tameness. They seem to have made their way through the rocks insidiously; with the gliding sinuosity of the snake, rather than the wild flight of the eagle, or the mighty rush of the tiger. They have sapped the mountain citadels, not stormed them; and never could have possessed the volume to have done otherwise. The description of Mr. Jefferson would better suit the French Broad in North Carolina, to which the scene at Harper's Ferry can not for a moment compare, whether as regards beauty, majesty, or sublimity. In contrast, the streams are absolutely sluggish. They neither rive, nor rend, nor rage, nor roar among the rocks. They have no wild rapids, no foaming wrath, no headlong plunges, no boiling abysses, and to him who goes thither, with his mind full of Mr. Jefferson's description, there is nothing in reserve but disappointment.

Compensation for this is made by

THE VALLEY OF THE SHENANDOAH.

> The valley of the Shenandoah might realize to the youthful romancer his most perfect idea of Arcadia. Reposing cosily in the bosom of protecting mountains, she unfolds to the embrace of the sun the most prolific beauties. Her charms are of a sort to inspire the most perfect idylls, and to mature the mind for contemplation and to enliven the affections for enjoyment. A dream of peace, sheltered by the wings of security, seems to hallow her loveliness in the sight of blue mountains, and the smiling heavens. On every hand spread out favorite places for retreat and pleasure, the most grateful of all, in which life suffers no provocations inconsistent with mental revery, and where the daily necessities harmonize pleasantly with the most nutritious fancies. Here the farmer may become the poet; here solitude may yield proper occasion for thought: and thought, enlivened by the picturesque, may rise to a constant enjoyment of imagination. There is no scene so uniform as to induce monotony or weariness. Green fields terminate in gentle heights, heights are rendered musical with companionable voices, by the perpetual murmur of rills and waterfalls. The eye that rests upon the rock is charmed away by the *sunny shadows* that chase each other, in perpetual sport, over valleys and sloping lawns; and the heart feels that here, if it be not the case, it should be, that the spirit of man may be as divine as the region in which he finds his abode.

There is this description of the Southern Atlantic coast:

> Nature, in her arrangement of the scenery of the South, differing from the rule of the artist, has thrown her most imposing forms and aspects into the background. Her mountains and majestic altar-places are nowhere visible along the sea; and the superficial traveller is prepared to doubt the existence of any such throughout our land. Their absence on the Atlantic would not, perhaps, be so greatly felt, if men were not always most easily taken by the bald outline, the mere surface, the simply salient and externally imposing. There is much in the scenery along our coast which closely examined, would, by its exquisite delicacy and nice variety of detail, quite as much attract the mere explorer as the artist. One of the peculiarities of this region, as distinguished from the Northern coasts, is the presence of the numerous beautiful islets, that seem to guard our shores and cities from the wave. Roving in boat or steamer along these islets, or among them, they appeal to a moral instinct, the exercise of which puts a thousand genial fancies into activity. They rise up suddenly around you, like gems from out the sea; fairy abodes at least; sometimes green in shrub, and vine, and tree, to the very lips of ocean; and again, spread out, a sandy plain, glittering with myraids of diamond sparks, garlanded with myriads of fantastic shells, and seeming, for all the world,—particularly when seen by the moonlight—to have been devised and chosen as favorite places for the sports of Oberon and Titania, of Puck and Little John, the capricious Loline and the tricksy Anatilla. Southward as you go, they spread away, diamonds or emeralds, till they conduct you to the great waters of the Mississippi. They grow in size and lose in beauty as you advance Northwardly.

We have a good word, with an explanation, for the monotony of North Carolina:

> "A good deal has been said in respect to the monotony of the prospect while passing through the North Carolina country. In respect to such influences as are derived from the moral world, and by which places are lighted up by a brilliancy not their own, the same thing may be said of most of the ordinary stage and railway routes everywhere in our country. Roads are usually drawn through the most accessible regions. The lands commonly surrendered for this purpose are generally the most interior, and the man of taste rarely establishes a fine mansion upon the common highway. In the South, this is particularly the case. The finer dwellings of the planter are to be approached through long and sinuous avenues, that open only a green arch upon the roadside, and show you nothing to convey any tolerable idea of the beauty, taste, and comfort, which are buried in noble woods away from vulgar curiosity. The landscape, in the eye of the hurrying traveller, needs to possess but a single element—variety. Let it be broken into great inequalities—steep rocks, and deep dells and valleys, overhanging precipices, and thundering waterfalls—and the voyager, who is only the pendant to a locomotive for the nonce, is quite satisfied. Beauty of detail is, of course, quite imperceptible to his vision. In the old countries of Europe, the site is illustrated by tower and temple, picturesque ruin and votive tablet. The handbook which you carry distinguishes the spot with some strange or startling history. In our world of woods, we lack these adjuncts. If we had the handbook, we should doubtlessly discover much to interest us in the very scenes by which we hurry with contempt. Dull and uninteresting as the railroad route appears through North and South Carolina, were you familiar with the facts in each locality—could you couple each with its local history or tradition—the fancy would instantly quicken, and the mind would not only take a lively interest in the scene through which you pass, but would, by a naturally-assimilative process, begin to explore for its underlaying beauties."

No man has done more for these local traditions than Mr. Simms. His present work abounds with them, and they furnish many of its pleasantest pages.

Egypt and the Holy Land; by J. A. Spencer, D.D. Fourth Edition. Barnes & Co.

It gives us pleasure to chronicle the continued re-appearance before the public of this faithful and intelligent volume. Its merits being of a quiet kind, it is the more to its credit that it has so successfully made its way in this puffing and obstreperous age. A notice in the London *Atheneum*, a journal which is chary of its commendations, thus points out its qualities in these respects:

> "The modest, unassuming title of this book affords no adequate suggestion of its intrinsic worth. It is written with so much earnest truthfulness, and evinces so intimate an acquaintance with the erudite labors of previous writers that its place may be admitted beside works of higher pretensions and recognized merit. The author informs us that when he left the United States he had no intention to extend his travels beyond the European continent, and being therefore in many respects unprepared to undertake a work on the East, he does not pretend to original learned disquisitions or critical dissertations. He declares his sole aim to have been to deal plainly and candidly and earnestly with all that came under his observation. Nothwithstanding this disclaimer, Dr. Spencer's intelligence and excellent scholarship has overcome every disadvantage, and his mind being unbiased, his opinions and sentiments on many points of interest possess an originality rarely to be found among travellers over those well-trodden tracts."

As appropriate to the season, we may quote Dr. Spencer's

REMINISCENCES OF BETHLEHEM.

> How many ages back does its history extend, and with what a multitude of illustrious characters and events has it been connected! It was here that Jacob came, with all his wealth, which God had given him, with his wives and children, strangers in the land which was promised to them and their seed as a sure possession. It was here that his beloved wife, for whom he had served fourteen years, which "seemed unto him but a few days for the love he had to her," was taken away from him, leaving with the mourning father the infant Benjamin as a precious pledge of her last hour: here, too, not far from the town, she was buried, and the place of her sepulture remains even unto this day. More than four hundred years afterward, "it came to pass that all the city was moved" by the arrival of Naomi and the gentle, lovely, and most affectionate Ruth. Here was the scene of those events, so touchingly related in the book of Ruth; and here did it happen that the poor and widowed Moabitess became the wife of the wealthy and honoured Boaz, and the great-grandmother of Israel's second and worthiest king. This was the city of David the servant of the Lord, whom He "chose and took from the sheepfolds; from following the ewes great with young, He brought him to feed Jacob His people and Israel His inheritance. And David fed them according to the integrity of his heart, and guided them by the skilfulness of his hands." A thousand years and more passed away, and Bethlehem was visited by one of Ruth's descendants, and one more highly favoured and honoured than any of her sex. The blessed Virgin Mary, "being great with child," came from Nazareth to her own city, the city of David, to be taxed according to the decree of the Emperor Augustus; and here she dwelt till "the days were accomplished that she should be delivered." Here Christ Jesus was born, the Saviour of the world, the Desire of all nations, the long-expected Messiah: here our Lord and our God "took not on Him the nature of angels, but He took on Him the seed of Abraham," and was "a light to lighten the Gentiles, and the glory of the people Israel." Not far from this highly honored city, abiding in the field, were shepherds keeping watch over their flock by night; and perhaps near the very spot where we were now passing, that scene of glory occurred, of which the Evangelist speaks. Bright were the stars which in their courses roll; brilliant were the heavens as these simple shepherds gazed upon them; but surpassingly magnificent was that glory of the Lord which shone round about them, as with fear and trembling they prostrated themselves in adoration before the throne of God. And what a message of love and mercy was that which they heard! "Fear not, said the angel, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the Babe wrapped in swaddling clothes, lying in a manger." What celestial harmony was that which their ears were permitted to listen to! for "suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, on earth peace, good-will toward men." Ah, with what alacrity did they go even unto Bethlehem, to see that thing which was come to pass, which the Lord had made known unto them; and when they had seen the Holy Child and the virgin mother, as it had been told them by the angel, with what joy and confiding faith did they spread abroad the good news of God's infinite compassion to our race in sending His Son, His only Son, into the world! Here, too, did the star of Bethlehem shine with a lustre all its own, that star which had been the guide for so many days and on so long a journey of the illustrious sages of the East: and these wise men followed its guidance till it came and stood over where the young Child was: with what exceeding great joy did they enter the house; with what unhesitating faith did they worship the infant Saviour, and with what gladness did they open their treasures, and as kings unto the King of kings did they present unto Him gifts, gold, and frankincense, and myrrh! And when they had gone away, rejoicing, unto their own homes, alas, what a terrible blow fell upon Bethlehem! God had sent away into Egypt both Joseph and the young Child and his mother, when the bloody tyrant Herod, even now on the brink of the grave, frustrated in his designs upon the life of the Holy Child, sent his ruffian band to slaughter the innocent babes of Bethlehem, and of all the coasts thereof. It was a deed of horror, unsurpassed by aught of sanguinary ferocity in that despot's latter years; and might well lead the Evangelist to adopt the striking figure of the prophet Jeremiah; "in Ramah was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

The once brilliant race of annuals has expired, or dies a lingering death, in the faded literature and made-up engraving of a Keepsake or Book of Beauty, the name of which is suggestive of the presents and love-making of former Christmasses. Occasionally you will find a flame of the old time in some chance contribution from Thackeray or Barry Cornwall in the London publications, still kept up of this kind. In the new *Keepsake* at Bangs, Brother & Co.'s counter, in Park Row, we have lighted upon these exquisite verses by Mrs. Elizabeth Barrett Browning, which our readers will thank us for making a copy of:—

MY KATE.

She was not as pretty as women I know,
And yet all your best, made of sunshine and snow,
Drop to shade, melt to nought, in the long-trodden ways,
While she's still remembered on warm and cold days:
My Kate.

Her air had a meaning,—her movement a grace,
You turned from the fairest to gaze in her face;
And when you had once seen her forehead and mouth,
You saw as distinctly her soul and her truth:
My Kate.

Such a blue inner light from her eyelids outbroke,
You looked at her silence and fancied she spoke;
When she did, so peculiar, yet soft was the tone,
Though the loudest spoke also, you heard her alone:
My Kate.

I doubt if she said to you much that could act
As a thought or suggestion: she did not attract,
In the sense of the brilliant and wise, I infer;
'Twas her thinking of others made you think of her:
My Kate.

She never found fault with you; never implied
Your wrong by her right;—and yet men at her side
Grew nobler, girls purer, as, through the whole town,
The children were gladder that pulled at her gown:
My Kate.

None knelt at her feet as adorers in thrall;
They knelt more to God than they used, that was all;
If you praised her as charming, some asked what you meant,
But the charm of her presence was felt when she went:
My Kate.

The weak and the gentle, the ribald and rude,
She took as she found them, and did them all good;
It always was so with her—see what you have!—
She has made the grass greener e'en *here*—with her grave.
My Kate.

My dear one! when thou wert alive with the rest,
I held thee the sweetest, and loved thee the best;
And now thou art dead, shall I not take thy part,
As thy smile used to do thyself, my sweet heart,
My Kate?

The *Illustrated Magazine of Art* has passed from the hands of Messrs. McElrath & Co. to the management of Mr. John A. Dix, 10 Park Place, by whom it is to be published hereafter. Its latest issues, closing the volume for the year, are effective in its old departments of Fine Art illustration; the Dutch artists, Berghem and Vanderveer, furnishing some capital scenes of land and water, which are remarkably well engraved There are also good portraits, natural history, and other embellishments, American and European. The work is well worthy of support.

ADVERTISEMENTS.

FOR SALE.—One of the best located pews in Grace Church. Apply to LIV. LIVINGSTON, No. 85 Nassau street.
dec 16-2t

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 BROADWAY.

Removal!

THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Pares & Faye," 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.

We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.

New designs for Parlors, &c., by every steamer, from our agent in Paris.

Artistic workmen attend to the Retail Department.

THOMAS FAYE & CO., Importers and Manufacturers,
jy8-6m † 257 Broadway, directly opposite the City Hall.

NEW FALL AND WINTER GOODS.—S. & M. E. TOWLE & CO., 281 Grand street, having completed their stock, of rich Fall and Winter Dry Goods, offer extraordinary inducements in all kinds of dress goods of their own importation; and have recently purchased at auction at least 33 per cent. less than the cost of importation.
French Merinos, Cashmeres, Lyonese Cloths.
Magnificent Broche and Brocade Silks.
Rich Harlequin and Salin Plaid Silks.
Satin, Ombre, and Solid Striped Silks.
Lyons Velvet warranted all Silk, Black and Colored.
Ladies' Cloths, of new and desirable Shades.
Black and Colored Cloak Satins.
Mourning Dress Goods, Bombasins, Canton Cloths, Alpacas, together with a complete assortment of mourning apparel.
S. & M. E. TOWLE & CO. invite attention to their stock of house-furnishing goods, replete in all kinds of Muslin Sheeting and Shirting, Linen Damasks, Napkins, Towelings, Barnsley sheeting, etc., Marseilles Quilts, Blankets, Welsh and American Flannels of all kinds.

COLUMBIAN HALL

has been recently enlarged to make room for the extensive assortment of Cloaks, Broche and Wollen Shawls, for which a separate salesroom has been opened.

Goods warranted as represented, one price, and sent to all parts of New York, Brooklyn, etc. S. & M. E. TOWLE & CO.,
oct14-3m-6 Columbian Hall, 281 Grand street.

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warereems corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges No. 616 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17-1y

IRVING SAVINGS INSTITUTION, No. 67 Warren, one door from Greenwich street. Open daily, from 10 A.M. to 1 P.M. and 4 to 7 P.M.

Interest, at the rate of 6 per cent allowed on all sums from one dollar to $500

The funds of this Institution are securely invested in Bonds and Mortgages, in the city of New York, worth double the amount loaned, and in Bonds of this city.

CALEB S. WOODHULL, President.
W. M. Pullis, M. D. Van Pelt, } Vice Presidents.
Vanderbilt L. Buxton, Secretary. [dec9-$3m

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1-1y

FALL AND WINTER FASHIONS.—E. PHILLIPS, 236 Bleecker street, N. Y., Hat, Cap, and Fur Manufacturer, has on hand a beautiful variety of fancy Hats for Children, together with a good assortment of Furs, &c.
Hats and Caps made to order.
Furs altered to any shape. au19-1y

FALL AND WINTER FASHIONS OF HATS, CAPS, AND FANCY FURS.—J. DICKSON, of 316 Bowery, offers a handsome and varied stock of Hats, Caps, and Fancy White, Black, and Drab Beaver and Felt Hats for infants, boys, and misses, with a well selected stock of the various kinds of fancy Furs, in Capes, Victorines, Cuffs, Muffs, &c., all made up under our own supervision. Also, new styles of Beaver and Felt Bonnet in White, Black, and Drab, all offered at small advance. J. DICKSON,
oct7-8m 316 Bowery, one door south of Bleecker street

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. Fountains and Jets of every description.
sep23-1y John Johnson, B. M. Johnson, } 111 East 18th street, N. Y.

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. * m11-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3-1y

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.

N. B Every article made to order, at the shortest notice, and in a superior manner.

Gents' Furnishing Goods je3-1y

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises. GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15-1y

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

HOSIERY AND UNDER-GARMENTS.—A. RANKIN & Co., No. 104 Bowery, Manufacturers and Importers of Hosiery and Under Garments of every description.

Importing and manufacturing largely, and having an experience of more than thirty years in the business, A. R. & Co. assure buyers that they can sell the

BEST GOODS AT VERY LOW RATES.

Silk, woolen, and cotton under-shirts and drawers, of every size and quality, made to order.

Remember the OLD STAND 104 BOWERY.
Established in 1823. Sep. 23-tf.

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. Vandewater. R. Heasley.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c
☞ All orders punctually attended to. au12-1y

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. Fitzmaurice holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our Stock of Clothing, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the Lowest Cash Prices.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducments offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

TEA, TEA, TEA.— 377 Bowery, second door below Fifth street.—J. WATSON calls the attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.

N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as Railroad Scales for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. Warehouse Scales (Dormant and Portable), Heavy Portable Scales, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

Store Scales, various modifications. Hay and Coal Scales, made entirely of Iron and Steel. Counter Scales, &c. Small Scales and Even Balances for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as The Standard from which there can be no appeal. Sold and warranted by
feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5-tf

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18-1y

SCHOOLS.

EPISCOPAL ACADEMY OF CONNECTICUT.—WINTER TERM begins Jan. 2. A limited number of pupils is received into the family of the Principal at $65 per Session of 14 weeks, for Board, Tuition, &c. Information may be had at Stanford & Swords, 637 Broadway, and S. D. Denison, 19 Bible House. Address.
Rev. EDWARD BALLARD.
Cheshire, Nov. 25, 1854. dec2-4t

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19-6m

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.

The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.

The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30	per quarter.
Use of Instrument	$5 00	"
Painting in Oil	20 00	"
Water Colours	10 00	"
Drawing	5 50	"

Each pupil is expected to be furnished with the usual articles for personal use.—Washing, $7 per quarter.

The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.

In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29-6m

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The winter term of this institution wil commence on Monday, the sixth day of November next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms, &c., apply at No. 705 Broadway, or to the principal at Scarsdale. sep30-3m-$

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.
JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. Apri 29, 1854-1y

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.
Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn, the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.

For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26-1y

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21-6m

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c, as cheap as any in the city, and warranted to give entire satisfaction. oct21-6m

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c, &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number
oc7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.
☞ Entire satisfaction guaranteed, au19-6m

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoisseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life size colored Photographs are exceedingly life like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.
GARBANATI, Artist 435 Broadway,
oct21-1y corner of Howard street.

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes.

Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.

N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9-1y

LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

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GEORGE W SAVAGE, Secretary.
Ap29-1y C. V. B. OSTRANDER, President.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

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A. C. Kingsland,
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Thomas McElrath,
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Chas. S. Francis,
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J. S. Lounsbery,
Wm. Westerfield,
Thos. E. Cooper,

[f4-1y] WILLIAM P. LYON, Secretary.

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

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Henry Morgan,
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William Callender,
Frederic De Peyster,
Peter Morris.
Arthur Leary,
Dewitt Bloodgood,
G. W. Coster,
James Donaldson,
S. P. Bell,

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
GEORGE WILKES, M.D., and C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 72
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19	
Newark City six per cent. Bonds	1,500 0	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 0	
Troy " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount	816,568 66	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	765,484 03	
Loans on scrip	7,599 11	
Premiums, notes, and cash in course of transmission	9,761 90	
		1,774,005 46

Nett accumulation Jan. 1, 1854,		$1,774,005 46
Total amount of dividends and interest paid to date	$437,725 67	
Total amount of losses by death paid to date	995,933 45	
		1,433,659 12
		$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company †

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1854, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

WILLIAM BIRDSALL, President.

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Jackson S. Schultz,
Frederick Fawcett,
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Oliver H. Shepard,
John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G Reeve,
William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan

On the Mutual Principle, the profits are divided every six years Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
ap1-1y GEO. M. KNEVITT, Agent

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:

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Adam Norrie, Robert L. Maitland, Henry L. Routh,
Henry Eyre, Benjamin B. Sherman, John Auchincloss.
EDMUND HURRY, Surveyor. [ap1-1y] A. B. McDONALD, Agent.

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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Grahams Polley,
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Thomas M. Clark,
Joseph Boughton,
James S Bearns,
Ralph Pomroy,
Edwards W. Fiske,
Phillip S. Crook,
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Jacob D. Fowler.
Barnet B. Boerum,
George Barnes,
Henry A. Kent,
John L. Everett,
Timothy B. Crawford,
E. R. Livermore,
Jacob B. Boerum,
James Affleck,
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John J. Crane,
Geo. W. Prince,
M. Kalbfleisch,
W. E. Caldwell,
J. Schenck Suydam,
William A. Cobb,
J. V. Schoonmaker
Edward Neville,
John Moore,
Jared Sparks,
James L. Morgan,
Elisha B. Morrell,
A. J. Allaire,
Samuel C. Barnes,
Jeremiah Johnson,
Richard Raynor,
Rollin Sandford.

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15-1y

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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William K. Lothrop,
James E. Brown,
John Newhouse,
Isaac Fryer,
Frederick Hadley,
John G. Wellstood,
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Nathan Clark,
Peter Poillion, Jr.,
Robert H. Goff,
Abm M. Binninger,
George H. Bell,
Daniel T. Rogers,
Elisha Brooks,
Edward C. West,
Robert Paton,
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James Black,
George W. Kerr,
Philip G. Weaver,
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Jas. Wotherspoon,
Chas. H Smith,
D. Colden Ruggles,
R C. Rathbone,
J. W. Rumsey,
John M. Mason,
Moses M. Bradley,

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20-1y

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

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JOHN T. METCALFE, Consulting Physician.
CHARLES D. SMITH, M.D., } Medical Examiners.
oct7-6m EDWARD FIELDS, M.D., }

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Boston, Massachusetts Chartered April, 1835 Branch office in Metropolitan Bank Building, 110 Broadway, New York. Capital and accumulation of premiums to meet losses over **$600,000,** after making and paying a dividend for the last five years (in cash, not in scrip) of 30 per cent., amounting to $141,000.

The entire surplus profit is divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in that State.

THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis. WILLARD PHILLIPS, President.

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Chas. Hubbard,
Caleb Reed,
Sewell Tappan,
Wm. B. Reynolds,
Marshall P. Wilder.
Thos. A. Dexter,
A. W. Thaxter, Jr.,

BENJ. F. STEVENS, Secretary.

Messrs. Wm. W. Stone (Lawrence, Stone & Co), William G. Lambert (A. & A. Lawrence & Co.), and Henry L Pierson (of New York city), consent to be referred to, relative to the character and standing of the institution.

EDWARD H. PARKER, M. D., 279 Fourth-avenue,
Examining Physician, New York city.
JOHN HOPPER, Attorney and Agent for New York. s16-eow6m

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SILVERWARE WHOLESALE AND RETAIL, manufactured by WM. GALE & SON, 447 Broome street, one door west of Broadway, N. Y., who keep constantly on hand a large assortment of silverware, all of their own manufacture.
sep16-6m

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27-1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9-6m

JOHN W. PRIEST, M.A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

JOHN SUTTON, MODELLER AND ORNAMENTAL PLASTERER, No. 543 Sixth Avenue, between 31st and 32d streets, N. Y.
N. B. Ornaments sent to all parts of the Union. jy1-6m

PIANOS AND MUSIC.

NEW MUSIC.—COOK & BROTHER have just published the following:

MY OWN FIRESIDE. Beautiful song, with chorus and libitum, by Julius Metz. 25c

LOVE ILLUMES THE DARKEST NIGHT. By the popular composer, Thos. Baker. 25c.

FAREWELL! FAREWELL! ALL THY SORROWS NOW ARE O'ER. Song or Quartette by J. M Pelton Easy and effective 25c.

GRAPESHOT POLKA REDOWA, by Sanderson. Dedicated to Major W. M. B Hartley. Popular, easy style. 25c

LA VERTA (Valse sentimentale). Metz, Classical style. 38c.

HAREBELL WALTZ, by Timothy Trill. Brilliant, with appropriate Vignette. Colored, 38c. Plain, 25c.

BRIDAL GIFT POLKA. T. J. Cook. Splendid vignette 50c.

On hand, a fine assortment of Haines Bros. & Cumming's brilliant-toned Piano Fortes, at prices that defy competition All the new Music of the day, Melodeons, Guitars, &c. COOK & BRO.
aug5-6m 843 Broadway.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage
feb18 1y BERRY & GORDON, 297 Broadway, New York.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms
G OVESTEEN & TRUSLOW.
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel N. Y.

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28-1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja23-1y$ Warerooms No 385 Broadway, New York.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28-1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20-1y Factory, 311, 313, 315 Rivington street.

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS, 423 Broadway. oct14-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.

No 2 Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.

No 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.

No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep

No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.

No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar4-1y HENRY ERBEN, 172 Centre street, N. Y.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my13-1y 441 Broadway.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24-1y LIGHT, NEWTON & BRADBURYS.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices A list of prices and descriptions, can be received by mail, single postage
J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

FURNITURE.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.
HENRY STONEY,
f18-1y opposite the Prescott House.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1-1y] LUCIUS HART,

NEW LOCATION.—FITZSIMMONS' Furniture and Upholstery Warerooms, 483 Broadway, between Broome and Grand streets and at his old stand, 235 Bowery opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30-1y 483 Broadway, between Broome and Grand streets.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

IRON FURNITURE DEPOT—IRON BEDSTEADS AND IRON FURNITURE of all descriptions—Spring MATTRASSES and elastic PAALIASTERS, which are acknowledged to be the best and cheapest BEDS for health, economy, comfort and neatness. They retain their elasticity—do not get hard and uncomfortable like other Beds or Mattrasses. A large assortment of every variety of BEDDING at cheapest rates constantly on hand.

N. B.—All orders promptly furnished and sent to any part of the city or country. Warerooms, 553 Broadway. oct7-3m

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory No 72 White st, and wareroom 516 Broadway, marble Building opposite the St. Nicholas Hotel. [Sep23-6m] S. H. WARWICK

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods
R. E. PETERSON, } 144 Bowery, N. Y.
mar18-1y W. T. PETERSON }

J. S. PECOCKE, LOOKING-GLASS AND PICTURE FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames regilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of incorruptible Teeth, No 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.

Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5, per tooth.

The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.

Peck L ion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.

Fillings warranted from 10 to 30 years.

Particular attention to the regulation and proper growth of children's teeth.

The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.

Office open from 8 A M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A M.

Superior powder for the teeth. 25 cents per box.

Tonic wash for diseased and bleeding gums 25 cents per bottle. Reference to several thousand people in New York and vicinity.
sep3 -6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25-6m

DR. C. BAKER, Dentist, Room No. 1. 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates by atmospheric pressure They also insert pure gold palates, when necessary for the restoration of the voice.
f18-1y ROWELL & DAVIDSON, 11 Chambers street, N Y.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. McILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL E. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.
JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.
Information can also be obtained of, and orders executed by Stanford & Swords, New York. mar26-1y

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.*, made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the FIRST PREMIUM at the WORLD'S FAIR, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS,
West Troy, Albany Co., N. Y.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constan personal superintendence of the details of his business. ap8-1y

GWYNNE'S PATENT REACTION PUMP, and GWYNNE'S PUMPING ENGINE, peculiarly adapted for the use of Steamers, Vessels, Manufactories, Paper Mills, Tanneries, Distilleries, and Railroad Stations, Drainage, Irrigation, Coffer Dams, Mines, Quarries, Dry Docks, Fire Engines, and, in point of fact, for every purpose which requires a Pump possessing advantages, as has been clearly ascertained, over every other now in use. These Pumps, according to size, are capable of raising from Fifty to Five Hundred barrels of water per minute; and combine simplicity, cheapness, durability, freedom from liability to get out of order, a return for the power employed nearly equal to the theoretical formula; and on account of the absence of valves and boxes, permits the passage of foreign matters mixed with the water, without injury to the Pump. As an evidence that we can peform what we undertake to accomplish, we have permission to refer to many scientific and practical gentlemen, amongst whom will be found Peter Cooper, Esq., New York; Mark Healy, Esq., Boston; James Horner, Esq., New York; John G. Stevens, Esq., Rest. Engineer, Raritan and Delaware Canal; Messrs. J. S. Bunce & Co., Mechanical Engineers, New York.

Pamphlets containing full particulars will be furnished, on application at the office of
MESSRS. GWYNNE & CO.,
oct28-3m 13 Greenwich street, New York.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oc28-6m 93 Maiden Lane

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

HILL & BAILEY, HATTERS, No. 182 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

STAINED GLASS FOR CHURCHES, &c, manufactured by SHARP & STEEL, No. 216 Sixth avenue, N Y Designs and estimates sent to all parts of the country. au19-1y

LOUTREL & SON, COAL-YARD, corner 1st Avenue and Sixth street, New York. Full weight guaranteed. Orders may be left at our Residences.

REFERENCES: Rt. Rev. Benjamin T. Onderdonk, D D; Rev. Dr. Berrian, rector of Trinity church; Rev. Benjamin Y. Higbee, D.D.; Rev Dr Spencer; Hon. Chas. King; Hon. Luther Bradish; Hon. Julian C Verplanck LEWIS LOUTREL, 675 Broome street,
sep30-3m BENJ. B. LOUTREL 63 West 21st street.

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required. ap1-1y

A Christian Lady's Defense of True Christian Heroism.

[A cold-blooded letter appeared in the London *Times* lately, under the specious signature of "Common Sense," throwing ridicule and contumely on the exemplary Christian women who have so humanely and heroically gone out as nurses to the wounded soldiers in the Crimea. The following lines have been published in some of the London papers as "A Lady's Reply to Common Sense."]

Would ye know who wrote the letter
Lately published in the *Times*,
All about the gallant ladies
That have sailed to Eastern climes?

Sure it must have been some crabby
Bachelor, that at his club
Grumbles over morning papers
Or his solitary grub.

Some faint-hearted, narrow thinker,
City born and City bred,
That a woman never smiled on,
No soft influence ever led.

Or if married, which I doubt much,
What a helpmate rules his house
Shrinking at the breath of danger,
Haply frightened of a mouse!

Ladies fine his dainty daughters,
Roamers aye where fashion flaunts,
Never seek the poor and wretched,
Never tread their loathsome haunts—

Lest their nose should be offended,
Or their precious garments stained,
Or some dread infection gathered,
Or, forsooth, their feelings pained.

Daughters of my country, tell him
That a Christian lady's part
Is to succour human anguish,
And to bind the broken heart.

Tell him that the men whose glory
Fills a mighty nation's ear,
All were born of British mothers,
Nourished not in slavish fear:

And the spirit these inherit,
Joined with strong, untiring love,
Shall exalt our gentle pilgrims'
Lower, fainter thoughts above.

Tell him, from the lip of woman
Those last noble accents broke,
That when Sparta's glory faded,
Still of death or freedom spoke.

Tell him—but my words are wasted
On an ear so dull and cold—
That he knows not one true woman,
Or he had not been so bold.

Only one bad wish we send him,
Our traducer stern and grim,
That the influence he scorneth
Never may be used for him.

May he on his bed, man-tended,
Shrink to hear the creaking boot,
Find dogsheads beneath his shoulders,
Lumps to spoil his arrowroot.

May he wish in vain to slumber,
While his rough attendant's snore
Keeps him waking, vainly fretting
'Till the dull long night is o'er.

Snuffling in his worsted nightcap,
I, methinks, can see him lie
With no buttons on his nightgown,
And his bedclothes all awry.

* * * * *

Surely from the lip of woman
Sweeter sound the holy words,
Draw a deeper, truer answer
From the heart's awakened chords.

Go, then, sisters, go and prosper,
Loved and honoured by the good,
Let yon worldly, morbid grumbler
Growl away his iron mood!

D. S. W.

THE LATE JOHN GIBSON LOCKHART.—Mr. Lockhart, whose death, at Abbotsford, we announced last week, was in a position of deep interest as the son-in-law and biographer of Sir Walter Scott; and he was also highly distinguished as the Editor of the *Quarterly Review*. His death gives accumulated force to the remark made by a recent writer in the *New Monthly Magazine*, who commenced a sketch of Lockhart, with saying, 'Sad and sweeping, of late, have been the ravages of time among our men of letters." Talfourd, Wilson, and now Lockhart, have been added to the catalogue of British writers of eminence, who have died within a short time. In the article above referred to, Lockhart was spoken of as—"The ready writer of 'Peter's Letters to his Kinsfolk,' the reckless, dashing *attache* to Old Ebon's gay staff, the classical author of 'Valerius,' the morbid anatomist of 'Adam Blair,' the manly biographer of Scotland's two chiefest names in song and story, the animated translator of 'Spanish Ballads,' and the long-reigning editor of the 'Quarterly Review.'" Lockhart has not been regarded with particular favour on this side of the Atlantic. American writers (Willis among the number,) have represented him as an "austere man, haughty, reserved, recklessly satirical, and somewhat vindictive withal." Tom Moore thus introduced Lockhart's name among "Thoughts on Editors":

"Alas! and must I close the list
With thee, my Lockhart, of the Quarterly,
So kind, with bumper in thy fist,—
With pen, so *very* gruff and Tartarly.
Now in thy parlour jesting me,
Now scribbling at me from thy garret—
Till 'twixt the two in doubt I be
Which sourest is, thy wit or claret."

Haydon, in his off-hand way, says "Lockhart had a good heart, and did not think of the wreck he made by his slashing satirical articles, till he had seen the fragments."

MOUNT VERNON.—A few months since, a number of ladies of Virginia made a proposition for the purchase of the home of Washington. The present owner, Mr. John A. Washington, declines the offer, in a letter which he has addressed to the ladies.

CLERICAL CHANGES.

The Rev. William J. Frost, Rector of the Church of the Redeemer, New York, requests that papers and letters for him, be directed to the Yorkville Post-office, New York.

OBITUARY NOTICES.

THE HON. J. R. GRYMES.—"The death of the Hon. John R. Grymes," says the New Orleans *Picayune* of the 4th inst., "removes another of our most eminent men. For nearly half a century he has been a man of mark in this community, and for a great part of the time held rank among the foremost in eloquence, learning, and ability, at a bar which possessed some of the brightest intellects of the times."

Mr. Grymes was born in Orange county, Va., in the year 1786, and was consequently in the sixty-eighth year of his age. He served, in his youth, as volunteer aid to Gen. Jackson, at the battle of New Orleans, in 1815, and shared in the military triumphs of the day. He was also a trusted counsellor of the hero of New Orleans in the subsequent legal proceedings which obtained such historical notoriety. Of civil appointments he has been United States District Attorney and Attorney General, and has served in the State Legislature, and in State conventions for framing and amending the constitution, in all of which capacities he showed great ability, zeal, and devotedness. He died at New Orleans on the 3d inst.

COL. B. F. HUNT.—Col. Hunt was born at Watertown, near Boston, Mass., on the 29th of February, 1792. His father was the descendant of a clergyman who was among the early emigrants to that State. His mother was a daughter of George Bethune, of Brighton, and Mary Faneuil, of the Huguenot family, one of whom gave Faneuil Hall to Boston. He was educated for the law, upon the practice of which he entered; and being gifted with high intellectual powers, and a ready and powerful rhetoric, he at once took his place in the front rank of the profession, and as a jury lawyer was perhaps never surpassed at the bar. His practice was large and successful; and his professional triumphs generally, and especially in the defence of criminals in capital cases, were multiplied and signal. His ability and eloquence as an advocate soon gave him prominence in the field of politics, and he frequently served in the Legislature of that State as a representative from Charlestown, and was always regarded as one of the ablest and most influential debaters on the floor of the House. About a year before his death he removed hence to the city of New York, where he closed his career in the sixty-second year of his age.

MRS. ANN BAYARD.—This lady was justly considered one of the notabilities of the States. She was the widow of the Hon. James A. Bayard, who was elected to represent the state of Delaware in the lower House of Congress from 1797 to 1803; in 1801 he was appointed Minister Plenipotentiary of the United States at the Court of France; in 1804 he was elected United States senator from Delaware. He was re-elected in 1810; in 1813, President Madison appointed him, in connection with John Quincy Adams and Albert Gallatin, Envoy Extraordinary and Minister Plenipotentiary to negotiate a treaty of peace with Great Britain, under the mediation of the Emperor of Russia. Henry Clay and Jonathan Russell were afterward added to the commission, and together they negotiated the treaty of Ghent in 1814. In 1815 Mr. Bayard was appointed Envoy Extraordinary and Minister Plenipotentiary to the Court of Russia. He died the same year, in the 48th year of his age, leaving Mrs. Bayard a widow for nearly thirty years. Her father, Richard Bassett, was the first United States senator elected by the State of Delaware. He held his seat from the year 1789 to 1793. Richard Bayard, one of her sons, has been twice elected to represent the state of Delaware in the United States Senate, between the years 1836 and 1845, and represented the United States government as Charge at Belgium, under the administration of President Fillmore; and finally, James A. Bayard, another son, represents the same seat in the United States Senate, heretofore occupied so creditably and so long by his grandfather, his father, and his brother. Few ladies therefore have ever lived or died in the United States more honourably connected with its political history. She died in the city of Philadelphia on Sunday evening, the 10th inst., in the 77th year of her age.

MARRIED.

In Hoboken, New Jersey, on the 17th inst., by the Rev. Vandervoort Bruce, Mr. GEORGE W. ALBRIGHT, of Philadelphia, to Miss CHARLOTTE E. ROGERS, of Hoboken.

On Thursday, Dec. 7th, at Calvary Church, by the Rev. Francis L. Hawks, D. D., JAMES POTT, to JOSEPHINE, daughter of the officiating clergyman.

DIED.

On the 15th of November, at the residence of her daughter, near Joliet, Illinois, aged 79, ANNA, widow of the late Rev. James Thompson, of Durham, N. Y. A brief but painful illness, although peaceful at the last, closed the life of this truly Christian woman. As a faithful pastor's wife, she had "done well" her part, endearing herself by Christian ties and dearest sympathies to a large circle of devoted friends; uniting to a native kindness of heart, an active Christian zeal and earnest unobtrusive benevolence. Living only for her children and the Church of God, her happiness was most perfect in their good and her enlargement. Sustained by the "confidence of a certain faith," and the "comfort of a reasonable, religious, and holy hope," "She rests from her labours, and her works do follow her." E.

NOTICES.

☞ THE REV. DR. HOOKER (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office.

Sermon to the Young.—The Rt Rev. HENRY J. WHITEHOUSE, D.D., Bishop of Illinois, will preach TO THE YOUNG (being the fourth in the course of sermons), in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, Dec. 24. Service to commence at 7½ o'clock.

Christmas Eve.—St. Paul's Chapel will be opened for Divine Service at half past 7 o'clock.

Donations will be thankfully received at the Home of the Women's Prison Association, 191 Tenth Avenue, or 28 Murray street, either food, clothing, money, or furniture.

The Anniversary Service of the Church and School of the Holy Innocents, will be held on the Feast of the Holy Innocents, Dec. 28, at 11 o'clock A. M. The friends of Free Churches, and of Church Education, are invited to join the Parish at this first Anniversary. The Address will be delivered by the Rev. John McVickar, D.D.

The Rector of the Parish finds himself obliged to take this public means of asking the help of the charitable for the needy poor of his district. Any contributions, especially in money, will be most gratefully received at the beginning of a season like this, of almost unparalleled want and suffering.

J. J. ELMENDORF, 101 West Thirty-sixth street.

Wanted.—Assistance in educating a poor boy for the Ministry. Although quite young, he has studied for three years with this holy calling in view. Being by the recent death of his mother left a penniless orphan, the friends who are interested in his case are taking measures to enable him to continue his studies.

Any sums to further this project, sent to Stanford & Swords, 637 Broadway, addressed T. B., will be thankfully received and acknowledged. Dec. 18, 1854.

The Ladies Fair at Williamsburgh.

The Committee of Ladies for conducting the approaching Fair at Williamsburgh in aid of the Fund for completing the erection of Grace Church in that city, have issued the following Circular:

WILLIAMSBURGH, Dec. 14, 1854.

DEAR MADAM:—We have commenced the erection of an EPISCOPAL MISSION CHURCH (called Grace, a Church for the numerous poor and destitute), in the Third Ward of this growing city, remote from all churches.

Three fine lots have been generously given. We have a plain plank church (to seat 500) going up, nearly ready for the roof, and the funds received are exhausted. It is earnestly desired and it is highly important that the work should go forward till the building is inclosed, and the basement ready for service and Sunday school. Shall this work be stopped for the want of means?

Our Rector has laboured untiringly to collect the means, and has paid about $2,000 to the builder. He must have $1,500 more, or the work will stop before the basement is finished, and our numerous poor will be left without a place for worship. We address a line to you, dear Madam, and others, to ask your aid in this good work. A small sum from each one to whom this is sent, with what we expect from our own labours, will make up our present lack.

The ladies are now at work preparing for a FAIR, to be held Christmas week. Will you send us $5 on or before the day of the Fair, December 27th, to aid in carrying forward this noble enterprise? This or any sum less or more, you may find it in your heart to give, will be most thankfully received, and will secure for you the prayers and blessings of many.

Please forward your offering by mail, addressed to the Rev. ALVAH GUION, Williamsburgh, L. I., N. Y.; or leave it with Messrs. STANFORD & SWORDS, No. 637 Broadway, N. Y.; or the Rev. THOMAS T. GUION, No. 291 Jay Street, Brooklyn, L. I.

MARY L. GUION,
EURETTA M TOWNSEND,
JANE ANN ROBERTS,
MARIA WOODRUFF.
Committee of The Ladies.

Grace Mission Church, Williamsburgh.

PROMPTNESS OF LADIES.

With a delighted and thankful heart, I acknowledge the receipt of the first and unexpectedly prompt response of Female love and good wishes to the circulars of a Committee of the Ladies of the above Mission for aid to go on with a church for the poor: From Mrs. C. P. K. $10; Mrs. A. M. $5; Mrs. C. L. D. $5, and 25 Engravings of the Church of the Redeemer; and Miss M. W. $5.

Should the other Ladies to whom circulars have been sent respond with as warm hearts as these kind ladies have, it would soon lighten the burden of responsibility to the builder, with which the undersigned is now oppressed, and enable us to go on at once with the building to the completion of the basement. For such liberality, or for any amount, we shall be truly thankful. It will brighten our prospects of being able soon to enter with joyfulness the lowest room of our Mission Church.

ALVAH GUION, Missionary and Agent.

N. B. Further donations to this good work are earnestly solicited from the Ladies, and will be most thankfully received. They may be sent by mail to the Missionary, No. 240 South First-street, Williamsburgh; or left with Messrs. Stanford & Swords, 637 Broadway, N. Y.

Prize Essay.—A premium of Fifty Dollars is hereby offered by the "Protestant Episcopal Brotherhood, in the Diocese of New York," for the best Tract on the subject of "Church Brotherhoods." The Tract not to exceed sixteen pages, duodecimo, and to be forwarded (post-paid) on or before the 1st of March, 1855, to Mr. F. W. Welchman, New York.

It is requested that each manuscript be accompanied with a sealed envelope, having within the name of its writer, and on the outside, the signature attached to the manuscript.

The right is reserved to withhold the prize if none of the Tracts offered should be deemed of sufficient merit, in which case none of the envelopes will be opened.

Rev. Samuel Buel, Rev. James Mulchahey, Henry D. Paine, M. D., Bailey J. Hathaway, F. W. Welchman, Committee.

New York, December 4th, 1854. eowtml

A Festival and Fair, to aid the Missionary of the Free Church in East Broadway, and at Fort Lee, will be held at the Hall, No. 68 East Broadway, near Market street, commencing on Tuesday, the 26th inst.

Contributions of money, clothing, provisions, or fancy articles, will be gratefully acknowledged, and may be sent to Mrs. Hoyt, No. 68 East Broadway, (in the Drug Store,) or to Rev. Ralph Hoyt, Five Points, or care of Messrs. Stanford & Swords, No. 637 Broadway. dec9-3t

Ladies' Aid in building a Church for the Poor.

Several ladies of the Episcopal Church in Williamsburgh, propose holding a Fair, for the sale of useful and fancy articles, at the Odeon, corner of Fifth and South Fourth streets, in that city, on Tuesday and Wednesday after Christmas, the 26th and 27th inst., to aid in the erection of Grace Mission Church. This enterprise is at the present time in great need of help, and help will be most thankfully received from any source. Money or donations of any kind may be left with Messrs. Stanford & Swords, 637 Broadway; W. N. Seymour, Chatham square, New York; R. Pettit, 147 Fulton street, Brooklyn; or sent to the Rev. Alvah Guion, 240 South First street, Williamsburgh.

The ladies indulge the hope that many of the friends of Missions in New York and Brooklyn will favour them with their presence and encouragement on the 26th and 27th. The Fair will be open each day from 1 p.m. to 10. Refreshments, Ice Cream, &c., will be provided for the occasion. dec16-2t

Ladies Fair.

The Ladies of the church of St. John Baptist, intend to hold a Fair for the sale of useful and fancy articles, suitable for Holiday Presents, during the week before Christmas; commencing on Tuesday, the 19th inst., and continuing until the evening of Saturday, the 23d inst.

The Fair will be held in the building on the Southeast corner of Broadway and twenty-second street. Open each day, from 10 A.M. to 10 P.M. Admission free.

The proceeds of the Fair will be devoted to the erection of the new church edifice.

Donations will be thankfully received, and may be sent to Mrs. Edward Stone, Southeast corner of 5th Avenue and thirty-seventh street, Mrs. John Hyslop, No. 119 West thirty-sixth street, or to the house of the Rector, the Rev. Cornelius R. Duffie, No. 151 Lexington Avenue. dec9-3t

Ladies Memorial of Bishop Wainwright.—A number of Ladies, deeply interested in securing the erection of an Episcopal Free Church, in the Western part of this city, to be known as "The Ladies Memorial of Bishop WAINWRIGHT," will hold a Fair, in the Chinese Building, No. 539 Broadway, on the days and evenings of THURSDAY, FRIDAY, and SATURDAY, Dec. 21, 22, and 23. A great variety of useful and fancy articles, books, toys, &c., &c., will be for sale on very reasonable terms. The band from the Institute for the Blind have kindly promised their services for the occasion. Donations are earnestly solicited, and may be sent, as soon as possible, to Mrs. CLINTON, 219 West Fourteeth street. dec 2-4t

ACKNOWLEDGMENTS.

The undersigned gratefully acknowledges the receipt of the following offering, viz: a box of clothing (valued at $40), intended principally for twelve Indian girls, from several young ladies of St. Luke's church, Racine, Wisconsin.

J. LLOYD BRECK,
for the Chippeway Mission.

Chippeway Mission House,
Minnesota Territory, Nov. 21, 1854.

St. Ann's Church for Deaf-Mutes (in the New York University).—The following subscriptions to the Building Fund are thankfully acknowledged: From J. Tuckerman, W. B. Miles, each $50; G. Bruce, H. K. Bogart, each $25; D. M. Cumisky, D. A. & Co, Mrs. M. Burnham, each $10; P. D. Collins, A Friend, S. Draper, W. T. Pinckney, A. Barclay, E. Dutilh, F. Schuchardt, J. P. Mumford, G. Douglass, J. Reese, S. S. Ward, G. Grisi, R. Kelly, each $5; W. Kemble, Mrs. S. C., R.V., each $3. Additional subscriptions may be sent to the Treasurer, Mr. AUGUSTINE AVERILL, No. 47 South street, or to the undersigned, Rector of the Parish,

THOMAS GALLAUDET,
No. 22 Third street.

The Ladies of the Episcopal Orphan Home, gratefully acknowledge the following donations: Through Mr. George Collins: 1 bag of coffee from Sherman & Collins; one piece of grey flannel from Mrs. E. Drake; 6 blankets from Mr. D. Hadden; one bundle of second-hand clothing from a lady of Ascension church; 40 pocket handkerchiefs from Mrs. Rogers; 30 lbs. of mutton from Mr. Morris Franklin; one bundle of clothing, 20 yards of calico, and 2 small chairs, from Mrs. Alnwick; 25 garments from Mrs. Dr Pennell. Through Mrs. Fanning C. Tucker: 25 knit comforters for girls, from Cummings & Collins. Through Miss E. Wallace: One carving knife and fork from Mr. Many; 7 pairs of shoes from Mrs. Jacot; 1 pair of shears from a lady.

Donations may be left at Stanford & Swords, 637 Broadway, or will be thankfully received at the Home, 74 Hammond street.

Dec. 15, 1854.

Fund for Aged and Infirm Clergymen.

The Treasurer has received since the acknowledgment of Dec. 11th, the following contributions, viz:

Church of the Incarnation, New York, Rev. C. L. Denison, ...	$64 00
Also, a gold Ring.	
St. Paul's, Castleton, Rev. C. A. Maison,	20 50
St. James the Less, Scarsdale, Rev. W. W. Olsen,	32 50
St. Paul's, Williamsburgh, Rev. H. F. Roberts,	6 56
Ascension, New York, Rev. G. T. Bedell,	300 00
St John's, Cold Spring, Rev. E. F. Edwards,	11 00
St. Stephen's, New York, Rev. Dr. Price,	66 00
Annunciation, New York, Rev. Dr. Seabury,	114 19
St. Clement's, New York, Rev. T. A. Eaton,	39 53
St. John's, Huntington, Rev. W. A. Maybin,	7 00
St. Paul's, South Brooklyn, Rev. J. P. Labaugh,	8 77
St. John the Evangelist, Stockport, Rev. S. G. Hollingsworth,	7 58
Christ, Brooklyn, Rev. E. H. Canfield,	83 50
Holy Trinity, Brooklyn, Rev. Dr. Lewis,	70 58
Trinity, Plattsburgh, Rev. J. H. Coit,	10 00
Grace, Canton, Rev. J. W. Moore,	6 00
Holy Innocents, New York, Rev. J. J. Elmendorf,	5 00
Total amount,	$852 71

C. N. S. ROWLAND, Treasurer,
55 Water street.

Dec. 18, 1854.

The "Ladies Benevolent Association of the Church of the Holy Evangelists," gratefully acknowledge the following receipts: From several friends, by the hands of Mrs. W. E. Thompson, $9; from Mrs. A., by the hands of Mrs. B. Evans, a bundle of clothing and $1.

The bitter frosts of Winter are upon us, and the suffering poor call urgently for relief, for which purpose donations will be thankfully received by either of the following officers of the Society:

Mrs. B. EVANS, 172 Broome street.
Mrs. W. E. THOMPSON, 83 Cliff street.
Mrs. J. STUDWELL, Jr., 75 Eldridge street.

The undersigned gratefully acknowledges the receipt of the following offerings, viz: $75 from the hands of the Rev. Benj. I. Haight, D.D.; $20 from N. J. C. Through Thos. N. Stanford, Esq., from May 20th to Nov. 4th: $1 from Alice; $1 from a Little Girl; $10 from Trinity Church, Portland, Conn.; $1 from a S. S. Teacher of St. John's Church, Hartford; $50 (one half) from St. John's Church, Hartford; $10 (one half) from a lady of St. John's Chapel, N. Y.; $60 20 from two friends, Ulster, N. Y.; $26 from St. Peter's Church, Auburn, Western N. Y.; $14 06 from Christ Church, Guilford, do; $10 from Mrs. Loomis, Syracuse; $3 from a communicant of Trinity Church, Geneva; $4 from H., Poughkeepsie; $18 from Christ's Church, Stratford, Conn.; $5 from T. R. Ingals, Esq.; $25 from a friend; $12 from St. Paul's, Brookfield, Conn.; $25 from Sunday School, Trinity Church, Lansingburg, N. Y.; $26 from Sunday School of All Saints' Church, N. Y.; $75 per the Rev. Dr. Haight

J. LLOYD BRECK, for the Chippeway Mission.

Chippeway Mission House, Minnesota Territory, Nov. 27, 1854.

The Sailors Mission.

The Missionary of the Floating Church of the Holy Comforter, gratefully acknowledges the receipt of the following gifts for the Mariners' Home, to aid in paying the arrearage of rent:

Received from J. W. P., $5; G. P. J., $5; and through Messrs. Stanford & Swords, from a lady of St. John's Chapel, $10; and a basket of clothing for Seamen from ——.

I want two hundred and fifty dollars more to pay this debt, and to end these appeals. Will not the friends of the Sailor supply this deficiency forthwith, and thus enable me, with the close of the year, to close up also this old matter of rent for the Mariners' Home? We will hope and pray God thus to dispose the hearts of His people. Donations may be directed to the Missionary at Brooklyn, or care of Messrs. Stanford & Swords, 637 Broadway.

D. V. M. JOHNSON, Missionary.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From S. Holmes a bundle of clothing. By Messrs. Stanford & Swords, from a friend, a bundle of clothing.

Further donations may be left at Stanford & Swords, 637 Broadway, or with the subscriber. LOT JONES, 77 2d-Avenue.

Dec. 19, 1854.

WANTS.

DOMESTIC HELP WILL BE OBTAINED, BY APPLICATION at the office of the American and Foreign Employment Society, 13 Astor Place. The plan adopted, by which unworthy domestics are excluded from the office, makes this the most eligible Intelligence Office in the city. D. R. THOMASON, General Agent.
dec 16-3t

NEW YORK EMPLOYMENT OFFICE, 478 BROADWAY.—Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [a1-1y] T. P. SAUNDERS, Proprietor.

A GOVERNESS Wanted in a private family, who is capable and willing to give instruction, to a limited number of pupils, in Music on the Piano, drawing and painting, and all the usual branches of female education. An elderly lady, and of the Protestant Episcopal Church, would be preferred. For further particulars, address A. C. F. H., Leonard Town, St. Mary's College, Maryland. dec9-3t$

CHURCH OF ENGLAND HOME FOR FEMALE SERVANTS, Instituted March, 1849, Organized May, 1854. 149 Grand street, New York.

This Institution aims to be *practically* helpful *to Servants*, by providing for them while out of place, and at a cheap rate, a comfortable, quiet, respectable Home, &c.; where, too, they may receive, systematically, useful and much needed information and training, calculated materially to assist them in discharging, *satisfactorily*, the *duties* they undertake to perform—as also the opportunity of being placed in the best and most eligible situations.

To EMPLOYERS:—By raising the moral standard of Domestic Servants, and thus adding to their comfort, convenience, and happiness, by giving them competent, faithful, and worthy Servants.

The Clergy, Church Families, and Employers generally, are respectfully solicited to aid and encourage this enterprise, by their patronage, co-operation, and generosity. dec9-3m

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mh1-1y

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4-1y

Advertisements.

ILLUSTRATED WORKS AND STANDARD LITERATURE, Fancy Stationery, and Amusing Games, at the bookstore of T. J. CROWEN, 699 Broadway, corner of Fourth street, N. Y. dec 16-3t

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 BROADWAY. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations*," "The Palace of Elegance and Taste," &c.

TUTTLE has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below

FANCY GOODS DEPARTMENT.

Work-boxes, Dressing-cases,
Card, Odor, and Cigar cases,
Portfolios, Writing-desks,
Paper and Pen knives,
Taylor's Honey & Windsor Soap,
Toilet and Jewel cases,
Porte-monnaies, Tablets, Brushes,
Chess, Dominoes, Checkers,
Alabaster, Bronze, Parian,
Bisque, Statuary, &c., &c.

RETICULE DEPARTMENT.

TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

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Villages, Cities, Camps, Farms,
Buildings, Animals, Railways,
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Magic-Lanterns, Tops, &c.
Kitchens, Rooms, Tools,
Book-cases, Bureaus, Guns,
Garden and House Utensils,
Wooly Dogs, Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.

DOLL DEPARTMENT.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll*," *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

GAME DEPARTMENT.

This includes over 500 VARIETIES of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams,
Magic Ring, Conundrums,
London cries, Regetta, &c., &c.
Lady of London, Jenny Lind,
Paul and Virginia, Ruth,
Bible History, Poor Richard,
Uncle Tom, United States, &c., &c.
National Costumes, &c., &c., &c.

BABY-JUMPER DEPARTMENT.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by TUTTLE; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

TUTTLE most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "AUTOMATON BIRD TREE," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"

f11-1y TUTTLE'S EMPORIUM, 345 BROADWAY.

PUBLICATIONS.

BOOKS FOR THE HOLIDAYS.—STANFORD & SWORDS, 637 Broadway, between Bleecker and Houston streets An extensive assortment of ILLUSTRATED WORKS, VALUABLE STANDARD PUBLICATIONS. JUVENILE BOOKS, ENGLISH and AMERICAN POETS, &c., &c., in various elegant styles of bindings, prepared expressly for the holidays. THE BOOK OF COMMON PRAYER, OXFORD AND LONDON BIBLES: The varieties of editions and styles of binding render their assortment as complete and elegant as it is possible for taste to devise. Dec23 2t

THE ENGLISH BOOKS OF COMMON PRAYER.—7 volumes folio; bound in vellum; printed in Antique Style. Price $50.

I.

The Book of Common Prayer, printed by Whitchurch, March, 1549, commonly called The First Book of Edward VI.

II.

The Book of Common Prayer, printed by Whitchurch, 1552, commonly called The Second Book of Edward VI.

III.

The Book of Common Prayer, commonly called The First Book of Queen Elizabeth. Printed by Grafton, 1559.

IV.

The Book of Common Prayer, King James, anno 1604, commonly called the Hampton Court Book.

V.

The Book of Common Prayer, as printed at Edinburgh, 1637, commonly called Archbishop Laud's.

VI.

The Book of Common Prayer, as revised and settled at the Savoy Conference, anno 1662, 14 Charles II. Re-printed from the Sealed Book in the Tower of London.

VII.

The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the Church of England, together with the Psalter or Psalms of David, printed as they are to be sung or said in the Churches; and the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.

These splendid volumes, published by the late William Pickering, are now offered at one-half of the original publication price. Imported by D. APPLETON & CO., 346 & 348, Broadway.

NEW AND IMPORTANT WORK. — STANFORD & SWORDS have now in press, and will soon issue, a large and splendid royal 8vo. volume of 900 pages, entitled "An Aid to Domestic Worship," and which is said to be one of the best works of the kind extant. It contains a Reference to a portion of Scripture for reading, and interesting Reflections thereon, with suitable Prayers for every day in the year; also, an Appendix of additional Forms of Family Prayers for six weeks, with others for occasional use. It is a work which, when used, cannot fail to be highly appreciated by every Christian family.

Also, a second edition of the devotional work entitled, "The Christian's Companion"—a work highly recommended by the Clergy and the press. This edition has been much enlarged and improved. For sale by STANFORD & SWORDS, 637 Broadway.
dec 23-4t

HOLIDAY GIFTS.—PIANOS, MELODEONS, AND MUSIC.—No better or more pleasing selection for Holiday Presents, to relative or friend, can be made in this or any other city in the Union, than at

The Great Music Establishment of Horace Waters,
333 Broadway,

where is constantly in store the most celebrated PIANOS, MELODEONS, and MUSICAL INSTRUMENTS of all kinds, in larger assortments and at less price than can be found elsewhere. Mr. Waters will present as a New Year's Gift for 1855, One Dollar's worth of Music, to be selected from his extensive catalogue, to those who will purchase the same amount prior to the first of January next, and will forward the same post paid.

Baker's Album,

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